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ABSTRACT

The major presentations given at a seminar on the current state of Catholic secondary education are recorded in this publication. The intent of the seminar was to establish a foundation on which to base consideration of Catholic secondary education's future. Among the issues explored in the seminar's eight major addresses were teacher and administrator development; organizational problems indigenous to Catholic secondary schools; key curriculum dilemmas; the effects of economic stagnation, ideological conservatism, computers, and telecommunication upon school purposes and practice; the assessment of religious education program effectiveness; and the relationship of the Catholic secondary school to the larger Catholic church. Tables presenting statistical information relating to Catholic education are presented in an appendix. (PGD)

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SEMINAR ON

CATHOLIC SECONDARY EDUCATION: NOW AND IN THE FUTURE

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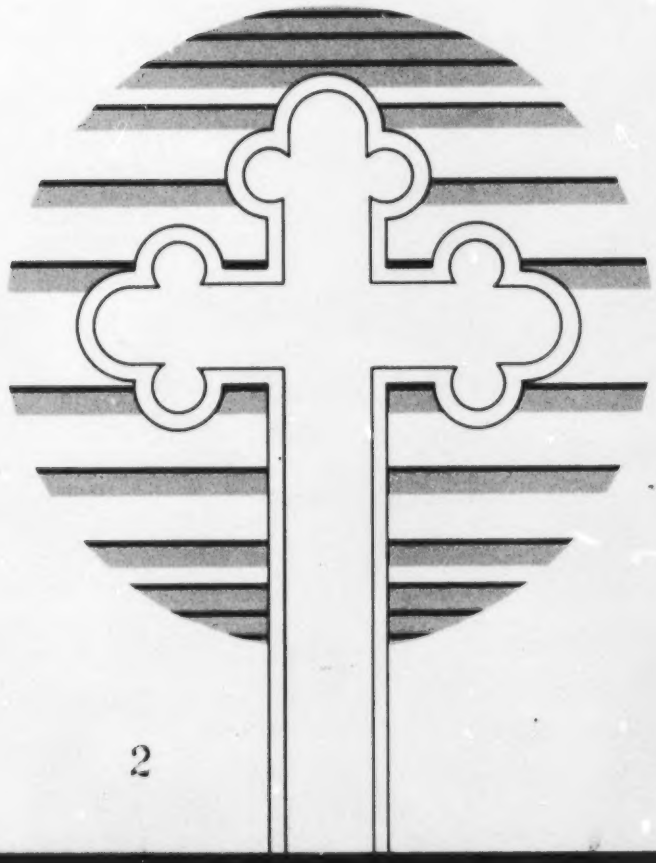

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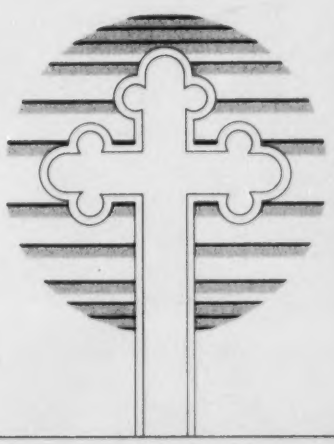
SECONDARY SCHOOL DEPARTMENT

This publication reports to the membership of the Secondary School Department/NCEA on a joint project undertaken by the Department and the University of Dayton initiating a developmental process for American Catholic Secondary Education.

SEMINAR ON

CATHOLIC SECONDARY EDUCATION: NOW AND IN THE FUTURE



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SEMINAR ON
Catholic Secondary Education:
Now and In the Future

SUNDAY, JUNE 27

Evening: *Kennedy Union 160*

6:00 p.m. DINNER

7:00 p.m. WELCOME
Brother Joseph Stander, S.M., Vice President for Academic Affairs and Provost, University of Dayton
Dr. Ellis Joseph, Dean, School of Education, University of Dayton
Rev. Robert J. Yeager, Vice President, Development, National Catholic Educational Association

7:30 p.m. CONFERENCE OVERVIEW
Dr. Donald Frericks, Associate Professor of Administration, University of Dayton
RECOGNITION OF BROTHER PAUL SIBBING, S.M.

8:00 p.m. KEYNOTE ADDRESS
Dr. John O'Donnell, Chairman, Department of Educational Administration, University of Dayton
"Are You an Effective Change Agent?"

MONDAY, JUNE 28

Morning: *Kennedy Union 222*

9:00 a.m. Ms. Sally Kilgore, Assistant Study Director, National Opinion Research Center, University of Chicago
"The What and How of Effective Catholic Secondary Schools"
Questions and answers

10:30 a.m. BREAK

10:45 a.m. GROUP INTERACTION

11:30 a.m. CONCLUSIONS

12:00 p.m. LUNCH

Afternoon: *Kennedy Union 222*

1:00 p.m. Rev. Henry Frascadore, Assistant Superintendent, Archdiocese of Hartford, Connecticut Secondary Schools
"Contemporary Responses within Catholic Secondary Education"
Questions and answers

2:30 p.m. BREAK

2:45 p.m. GROUP INTERACTION

3:30 p.m. CONCLUSIONS

Evening: *Kennedy Union 253*

6:00 p.m. DINNER

7:30 p.m. Most Reverend Daniel E. Pilarczyk, Auxiliary Bishop, Archdiocese of Cincinnati
"What Makes Catholic Schools Catholic"

TUESDAY, JUNE 29

Morning: *Kennedy Union 222*

9:00 a.m. Most Reverend Daniel E. Pilarczyk, Auxiliary Bishop, Archdiocese of Cincinnati

"What Makes Catholic Schools Catholic" (Continued)

Questions and answers

9:45 a.m. GROUP INTERACTION

10:15 a.m. BREAK

10:30 a.m. CONCLUSIONS

11:00 a.m. Mr. John F. Fay, Chaminade-Julienne High School, Dayton, Ohio

"Planning to Meet the Challenges of the Future"

Questions and answers

12:30 p.m. LUNCH

Afternoon: *Kennedy Union 222*

1:30 p.m. Dr. Ellis Joseph, Dean, School of Education, University of Dayton

"Questions about the Catholic Secondary School Curriculum"

Questions and answers

3:00 p.m. BREAK

3:15 p.m. GROUP INTERACTION

4:00 p.m. CONCLUSIONS

Evening: *Kennedy Union 253*

6:00 p.m. DINNER

7:00 p.m. Rev. John Foley, OSFS, St. Mary's High School, Stockton, California

"Technological Changes and the Curriculum"

Questions and answers

8:00 p.m. GROUP INTERACTION

8:30 p.m. CONCLUSIONS

WEDNESDAY, JUNE 30

Morning: *Kennedy Union 211*

9:00 a.m. Dr. Joseph Rogus, Professor, School of Education, University of Dayton

"Meeting the Challenge of Catholic Secondary Education"

Questions and answers

10:30 a.m. BREAK

10:45 a.m. GROUP INTERACTION

11:15 a.m. CONCLUSIONS

11:45 a.m. Rev. Robert J. Yeager
Dr. Donald J. Frericks

"Seminar Wrap-up"

12:30 p.m. LUNCH — *Kennedy Union 253*
Dr. Ellis Joseph, Dean, School of Education, University of Dayton

"Concluding Thoughts"

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Introduction

The purpose of this seminar was to begin a study of Catholic secondary education. It is generally held that, presently, Catholic high schools are doing an excellent job and that the needs of most of the students in Catholic secondary education are being met. However, it was our belief that we needed to plan very carefully to meet the educational needs of the secondary students of tomorrow. What is working today will not necessarily be successful in the future. Times are changing, things are changing, people are changing; but most of all, we are experiencing a very rapid change in technology which will dramatically influence both what is taught and how it is taught. How can we best meet the educational challenge of the future? What will students need to know? What experiences should they have? What should we teach? When should we teach it? How should it be taught?

These are important questions that must be considered if we are to maintain and to improve the quality of Catholic education. It was to consider these questions and others like them that the Secondary School Department of the National Catholic Educational Association and the School of Education at the University of Dayton decided to co-sponsor this seminar. The intent was to invite leaders in Catholic secondary education from throughout the United States to discuss Catholic secondary education and to determine what *is*. After determining the current state of the "art" for Catholic secondary schools, it was believed that this group would be able to begin a dialogue that would ultimately speak to the question of what ought to be in the future for Catholic secondary education. However, one seminar could not adequately consider all of the questions concerning Catholic secondary education. Therefore some sort of an on-going dialogue concerning the major issues is necessary. In addition, an attempt was made to design this seminar so that it might serve as an impetus for other groups throughout the United States to consider similar issues relating to Catholic secondary education.

It was felt that, before the seminar could be held, it was essential that baseline data on Catholic secondary schools be collected. Rudimentary data about high schools such as the number of schools, the number of students, the type of students, the location of the schools, the number and type of faculty, the courses offered and the type of religious education programs was needed if an effective study of Catholic secondary education were to take place. With this type of data (which would more clearly explain what *is*), it would then become possible to project for the future.

The seminar was held in late June, 1982, on the University of Dayton campus and was dedicated to Brother Paul Sibbing, S.M. Brother Sibbing is a Marianist who has dedicated his entire adult life, over 65 years, to Catholic secondary education. This wonderful man served as a tremendous role model for all of the seminar participants. His dedication to Catholic secondary education is unending.

The seminar began with an address by Dr. John O'Donnell, Chairman, Department of Educational Administration at the University of Dayton, in which

he challenged each of the participants to be effective change agents. The future will improve only if responsible people set as their highest priority the improvement of the future.

The primary purposes of the conference were to explore responses to the major issues confronting Catholic secondary schools which have implications for the future. Issues that were explored were: teacher and administrator development; organizational problems indigenous to Catholic secondary schools; key curriculum dilemmas; the effects of economic stagnation, ideological conservatism, computers; telecommunication upon school purposes and practice; the assessment of religious education program effectiveness; and the relationship of the Catholic secondary school to the larger Church structure.

All of the major presentations given at the seminar are recorded in this publication. Each of these papers is a significant work representing some of the most advanced thinking in the area. It is hoped that the reader will find each of these papers as stimulating as did the seminar participants. The ideas and concepts presented should lead to the consideration of these most relevant issues as plans are made to meet the future challenges of Catholic secondary education.

KEYNOTE ADDRESS

Are You An Effective Change Agent?

DR. JOHN R. O'DONNELL

We are here at the University of Dayton to talk about many aspects of Catholic education, especially this evening as we talk about educational leaders serving as change agents in providing the kind of leadership in our Catholic schools that will keep our schools distinct and give them a mission that other schools may not have. It is important as we talk about being change agents that we give thought to what needs to be changed, what need not be changed, what changes may come about on a temporary basis, what changes should be perhaps more permanent. Let me address myself to some of these points. I hope that as the rest of the workshop proceeds throughout these next few days, you will at least be able to use some of the things I say as guideposts and not necessarily feel that these are etched in stone. These ideas are something to give you an idea in terms of where can I go, what can I think about, what can I use as a mark.

First of all, I think one of the things we need to do is look at our schools and see if there isn't a need to change what has been going on, so that there is more congruence between the kinds of problems we have in our society and the kinds of things that schools are offering. I think that as we look at much of the curriculum in many of our schools, not just Catholic schools, but in all schools, it would appear that much of what is going on in terms of curriculum almost completely ignores the changes that have taken place in society. I give you one very simple example, the tremendously high divorce rate we have in the United States. Roughly 50% of new marriages are now ending in divorce. We have roughly 11 million children in our schools in this country who are products of divorced homes. Yet in many of the schools we find things happening that would seem to indicate that school leaders aren't even aware that people are being divorced. I mention this because I ran into one high school this past year where they had a father-daughter dance. How can a school have a father-daughter dance when you know that probably many of the girls in the school don't have fathers at home. I found an elementary school that had a father-son breakfast. In this particular school, they had over a 60% divorce rate, so that as soon as you have a father-son breakfast you automatically exclude many of the young boys in that school from being able to bring a father to this breakfast. Now, this is the kind of thing that should not be. We ought to be aware of what is happening in our society so that our school can serve the needs of society in a better way.

Another thing that we have to take more seriously as educational leaders is the idea of modeling. Dr. Gallop, with his research study of some years ago, went across the United States asking citizens of various communities what it was they wanted from their school people. Overwhelmingly, citizens said that they wanted their school people to serve as the intellectual leaders of their community. I think we've lost some of this capacity for performing as the intellectual

Dr. John R. O'Donnell is Chairman, Department of Educational Administration, University of Dayton, Dayton, Ohio.

leaders. I think some people are uncomfortable with that role and perhaps some people don't really know how to function as an intellectual leader. One of the things I think is essential, in terms of being an intellectual leader, is to be able to see beyond the surface, and to be able to take into account many of the things that may be topical and very timely, but may really never have a tremendous impact on the educational scene. For example, while there have been many technological advancements in the past, have we always used them in the most effective way to improve the quality of education?

For instance, some 500 years ago Gutenberg developed the printing press. The world was told that from then we would never have to worry about a lack of literacy in the world because, with the printing press, all people would have access to printed pages, to books, the kinds of things that would travel all over the world. Well, you don't have to be much of a student of the world to realize that a large percentage of the people in the world today are still illiterate despite the fact that we've had the printing press for years.

Next we had the development of the radio. The radio, we were told, would revolutionize education because now we would be able to sit in a classroom and the children would be able to hear speeches of presidents, foreign leaders, and social events taking place right in front of them by virtue of being able to turn on the radio. Well, I would suspect that if you go into most classrooms today a child would probably be punished if he were playing a radio. About the only people you see playing a radio today are the kids with these large, obnoxious transistors that they lug around. So the radio, even though it has been with us for many years, has really had very little impact on the improvement of instruction.

Next we came up with television. This was supposed to really revolutionize things because we would see things as they were happening, we would be able to use television in a closed circuit effort where we could make programs, store them in the school, teachers could play them, teachers from various schools could tape a program showing their very best performance and other teachers could use the tape. Well, for a few years when the government was buying all the equipment, spending large amounts of money for television equipment, many schools did have television. As soon as they had to start picking up their own tab, as soon as schools had to start using their own creativity to develop programs, we found that television eventually worked its way out of the classroom. It is very rare that one sees large numbers of classrooms doing something specifically with television today.

The thing that we are in the middle of now, of course, is the computer explosion. We are told that certainly all of our classrooms will be revolutionized by computers. People are going to be able to sit at their desks, perhaps some children could even stay home for an extended period of time, and do things with computers; their teachers can feed them information and so on. Well, so far, it has been talked about a lot more than it has been worked with. I doubt very seriously that we are going to see computers replace teachers in the instructional process. Not only that, I'm not so sure that it is something that should happen.

I certainly respect technology. I certainly want to take advantage of it as much as possible, but I would hope that most of you who are educational leaders will see to it that the most important thing that happens in school is that students who are eager to learn will have an opportunity to learn by interacting with a human being, an educator who is enthusiastic and eager. Cardinal Newman, when he defined what a university is, said that it was people; without people you don't have a university. You can have equipment and buildings and books and laboratories, you can have all kinds of physical things, but the real definition of a university is when you have a human being who is able to interact, to challenge, to stimulate, to motivate another human being towards learning and towards solving some of the problems in our society. So I think again, if you are to serve as a change agent, you have to be looking for some of these things. You have to be able to keep your feet on the ground and at the same time dream about what changes might come about but not being carried away by simply the popular.

I think that one of the other things that I use quite often as a guidepost is something Thomas Mann once said. He said that we spend most of our time in schools on things we know most about at the expense of things we care most about. I think as educational leaders, as change agents, you might want to keep Mann's advice in mind. Are you spending more time on the things you know about, whether that is mixed numbers, spelling, capitals of states, conjugation of verbs, whatever it might be. Are we spending more time there than on the things that we care most about. What do we, as Catholic educators, care about? I hope it is the love of our fellow man. I hope that it is the acknowledgement of a supreme being. I hope that it is the

opportunity for us to work on this earth so as to attain eternal peace in the next. I hope that these are the things that we are really after, and yet I suspect that in many of our schools we're not addressing those things that we care about.

One way to get at the things we care about is to look at our present society. I so often isolate three social problems that we have in our society today in America, and ask, "Are you working in your schools to lessen these kinds of problems?" The first is divorce. I've mentioned we have a tremendously high divorce rate. At this point I am not speaking of divorce as a Catholic situation. I am speaking as a human situation, where we have people who supposedly at one point loved each other and now some months later can't stand each other to the point where they want to separate and not be together. That, I think, is a tremendous challenge for schools. What can we do to teach people how to better get along with each other?

A second thing that is appalling in our society is the tremendously high death rate among teenagers. Suicide is a leading cause of death, we are told, for children 15 to 19. Some people say that automobile accidents are first, but it is also possible that many automobile accidents were probable suicides. But over and above all of that, why would it appear that children who have so much to live for are killing themselves? Apparently, much in our society is not desirable. Many of the things in our society are not rewarding. Many of the things in our society may possibly be depressing. Are you, as an educational leader, making sure that the kinds of things that go on in your school don't contribute to a depressing atmosphere, don't contribute to a lessening of self-esteem on the part of an individual? More importantly, are you doing things that will build self-esteem, make people feel good, have them share with each other and have a feeling for helping one another?

A final social problem that we have in our society is emotional illness. There are all kinds of figures here. Some people tell us that one out of every two hospital beds is occupied by a person who is emotionally ill. We have all kinds of figures on early retirements on educators; many of those people have emotional problems. I feel that something is wrong with our whole educational process and our whole social structure when so many people are having emotional problems in a land which has so much to offer.

So I would hope that as a change agent, as an educational leader, especially as a Catholic educational leader, you are able to look at these social problems and say, "what am I doing in my school to address myself to these problems," and "I am contributing something of a positive nature to reduce these problems." I think that Catholic school leaders are in a unique position to be doing something about these changes. We are very fortunate in private schools not to have much of the structure, much of the red tape that you find in some of the public sector schools. We can do things with a lot less committee work, a lot less legislative enactment. Many of the things we can do, we can do on a very quick basis, and we can do without consulting a great many people who might have various reasons for blocking the implementation of certain things. This is one kind of opportunity that we have that many schools don't have.

I think that another thing going for us in terms of our schools, is that a tremendous segment of our clientele are mostly supportive of our mission. In Coleman's report he found that one of the things dealing with our Catholic schools is that the parents, by and large, are very supportive of the mission of the school. They are educationally oriented, they support what we are doing, and they demonstrate this not only by financial support, but by active participation in various activities which will move the schools along. I think we have a unique position here.

Another big advantage we have in the Catholic school is that a tremendous number of our staff members are there by choice. Many of these people work for less than they could get in a public school where they might have a higher salary schedule. Many of the people in private schools are willing to work for somewhat less because of the unique opportunities they have, to work with a group of people who are more highly motivated, with colleagues who are more highly motivated, and with educational leaders who see beyond some of the superficial needs of our society. It is essential that Catholic schools keep their unique mission and not become like other schools. We want to serve as change agents, but what we want to do is to make things happen for the better. We want changes, we want things to happen so that children will receive a better education—a better Catholic education. But I think as educational leaders your job should always be to make sure that people become more like you rather than you becoming more like them.

Good luck in the rest of the week. I hope I might have touched upon one or two ideas that will give you something to think about in some of the other discussions you have during this week.

The What and How of Effective Catholic Secondary Schools

SALLY KILGORE

I am very happy to be here talking to you today about high school achievement in Catholic schools. When I began working with the Public and Private Schools' study I had certain expectations because I am a Texan who grew up while attending a very large high school. My experiences had led me to be a public school advocate. Subconsciously, I think that at the beginning of the study I was out there to zap those private schools.

Maybe that is part of why I became so interested in the study.

Now I know this experience was the very beginning of an appreciation of private schools, an appreciation of Catholic schools in particular. I found an appreciation for things that were very important to me. What is especially important to me is that ordinary children have special needs and that these needs must be met if we are to do a good job of educating them. Ordinary children have been doing extraordinarily well in Catholic schools. If you are not familiar with the Public and Private Schools' report and what it has to say about achievement, look at reading, vocabulary and mathematics results. The private schools are represented in the study by Catholic schools, other private religious oriented schools and independent elite schools. The public school sample has 51,339 students in 894 schools, and the Catholic, 5,528 students in 84 schools. Other private schools accounted for 1,182 students in 27 schools. This last group was supplemented by 11 high performance schools, one of which was Catholic.

We found that Catholic school children do especially well in vocabulary and mathematics. We found evidence of higher academic achievement in the basic cognitive skills in Catholic schools than in public schools for students from comparable family backgrounds. The difference is roughly one grade level. This is not just something that happens, but it is the result of something that is in some way different. From what I have been able to tell, most of the reasons that Catholic school students are doing so much better starts with the personal touch; a direct result of the teaching that is taking place. What is happening in the Catholic schools, I think, is that teachers start with the assumption that all children are the same. Therefore, the message goes out that all students can learn. It says that the teachers' expectations of all children are based on the same set of assumptions. The teachers in private schools seem to expect more of the ordinary child. This is especially true in the academic tracts. I think students realize that more is expected of them and that they must produce to achieve, and so they do.

In the Catholic schools one of the major achievements is that not only do the children achieve highly and that they do so with very rigorous coursework, but the majority of the students seem to be achieving rather well. The achievement level is somewhat higher in both the sophomore and senior years in Catholic schools and in other private schools than it is in public schools. Achievement in the high-performance private schools is considerably higher than that in the high-performance public schools, but both are higher than in either of the private (Catholic or other) sectors.

In addition, there is a major difference in homogeneity of achievement between Catholic schools and public and the other type of private schools. Students of parents with different educational backgrounds achieve at more nearly comparable levels in the Catholic than in the public schools, while the achievement levels are even more divergent in other private schools than in the public schools. The comparison of blacks and Hispanics in Catholic and public schools (controlling on parental income and education) reveals that as sophomores these minority students achieve at a level closer to that of non-Hispanic whites in Catholic schools than in public schools; the achievement gap between minorities and non-Hispanic whites as seniors decreases slightly in Catholic schools, while it increases slightly in public schools. Altogether, the evidence is strong that the Catholic schools function much closer to the American ideal of the "common school", educating children from different backgrounds alike, than do the public schools.

Thus, the evidence is that private schools do produce better cognitive outcomes than public schools. When family background factors that predict achievement are controlled, students in both Catholic and other private schools are shown to achieve at a higher level than students in public schools.

There are at least two important ways in which private schools produce higher achievement outcomes than public schools. First, given the same type of student (i.e., with background standardized), private schools create higher rates of engagement in academic activities. School attendance is better, students do more homework, and students generally take more rigorous subjects (i.e., more advanced mathematics). The first two of these factors provide modestly greater achievement in private schools. The third, taking advanced mathematics courses, brings substantially greater achievement. The indication is that more extensive academic demands are made in the private schools, leading to more advanced courses and thus to greater achievement. This is a somewhat obvious conclusion, and the statistical evidence supports it.

Second, student behavior in a school has strong and consistent effects on student achievement. Apart from mathematics coursework for seniors, the greatest differences in achievement between private and public schools are accounted for by school-level behavior variables (i.e., the incidence of fights, students threatening teachers, etc.). The disciplinary climate of a school, that is, the effectiveness and fairness of discipline and teacher interest, affect achievement at least in part through their effect on these school-level behavior variables.

Although these answers are only partial, in that additional school factors may also explain the different outcomes in the sectors, they strongly suggest that school functioning makes a difference in achievement outcomes for the average student. Private schools of both sectors appear to function better in the areas that contribute to achievement.

On matters of discipline there appears to be more rules and awareness of them in private schools. Catholic schools appear to have the greatest number of formal rules.

In terms of student attitudes we found some interesting results. If you look at sophomores in the three sectors, you find that there is no real difference in the proportion of students reporting interest in school; nor is there in the proportion of students reporting on whether they like working hard in school. Similar results appear when measuring self-concept. There is no real difference in the students' level of self-esteem nor in their sense of fate-control. The concern for social welfare issues appears similar: between 42 and 46% of *non*-minority seniors in each sector consider working to correct social and economic inequalities as "not important" in their life. These similarities are important findings, given the argument that public and private school students differ considerably in motivation and interest.

There are differences. First, students evaluate their schools differently. Private sector students are much more likely to report that school discipline is effective and fair. Teacher interest in students was perceived highest by students in the other private sector, but here responses differed greatly.

Student behavior differences also exist. Catholic school students are much less likely to be absent or cut classes than those in public schools, with other private school students in between but closer to Catholic school students. Student reports suggest that fights among students and threats to teachers occur more frequently in public schools. Yet, the proportion of public and other private school students reporting disciplinary problems is the same (approximately 20%), while in Catholic schools much lower (15%).

In terms of curriculum-related behavior, private school students take more academic coursework in English, math and science. Among those who anticipate completing four years of college, there are substantial differences in enrollment in advanced math

courses like algebra, geometry and calculus, and somewhat lower differences in third-year language courses. In both cases, students in private schools who plan to complete college enroll in larger proportions. Finally, Catholic school students do about 50% more homework than public school students.

In our study of high school sophomores and seniors in both public and private schools, we found not only higher achievement in the Catholic and other private schools for students from comparable backgrounds than in the public schools, but also major differences between the functioning of the public schools and the schools of the private sector. The principal differences were in the greater academic demands made and the greater disciplinary standards maintained in private schools, even when schools with students from comparable backgrounds were compared. This suggests that achievement increases as the demands, both academic and disciplinary, are greater. The suggestion is confirmed by two comparisons. Among the public schools, those that have academic demands and disciplinary standards at the same level as the average private school have achievement at the level of that in the private sector (all comparisons, of course, involving students from comparable backgrounds). Among the private schools, those with academic demands and disciplinary standards at the level of the average public school showed achievement levels similar to those of the average public school.

The evidence from these data, and from other recent studies, is that stronger academic demands and disciplinary standards produce better achievement. Yet the public schools are in a poor position to establish and maintain these demands. The loss of authority of the local school board, superintendent and principal to federal policy and court rulings, the rise of student rights (which has an impact both in shaping a "student-defined" curriculum and in impeding discipline), and, perhaps most fundamental, the breakdown in consensus among parents about the high schools' authority over and responsibility for their children; all of these factors put the average public school in an untenable position to bring about achievement.

We found that aspirations for higher education are higher among students in Catholic schools than among comparable students in public schools, despite the fact that, according to the students' retrospective reports, about the same proportion had planned to attend college when they were in the sixth grade.

It is interesting to note that for achievement in cognitive skills and for future plans to attend college, family background matters less in the Catholic schools than in the public schools. In both achievement and aspirations, blacks are closer to whites, Hispanics are closer to Anglos, and children from less well-educated parents are closer to those from better-educated parents in Catholic schools than in public schools. Moreover, in Catholic schools the gap narrows between the sophomore and senior years, while in the public schools the gap in both achievement and aspirations widens.

It is important to note that, unlike the results related to educational quality, these results related to equality do not hold generally for the public/private comparison. That is, the results concerning equality are limited to the comparison between public schools and Catholic schools. Within other segments of the private sector (e.g., Lutheran schools or Jewish schools) similar results for educational differences might well hold (though these other segments have too few blacks and Hispanics to allow racial and ethnic comparisons), but they are not sufficiently represented in the sample to allow separate examination.

The final result concerning educational equality is in the area of racial and ethnic integration. Catholic schools have, proportionally, only about half as many black students as do the public schools (about 6% compared to about 14%); but internally they are less segregated. In terms of their effect on the overall degree of racial integration in U.S. schools, these two factors work in opposing directions; to a large extent they cancel each other out. But of interest to our examination here, which concerns the internal functioning of the public and Catholic sectors of education, is the lesser internal segregation of blacks in the Catholic sector. Part of this is due to the smaller percentage of black students in Catholic schools, for a general conclusion in the school desegregation literature is that school systems with smaller proportions of a disadvantaged minority are less segregated than those with larger proportions. But part seems due to factors beyond the simple proportions. A similar result is that, even though the Catholic schools in our sample have slightly higher proportions of Hispanic students than the public schools, they have slightly less Hispanic/Anglo segregation.

These are the results from our research on public and private schools that raise questions about certain fundamental assumptions of American education. Catholic schools appear to be characterized by *both* higher quality, on the average, *and* greater equality

than the public schools.

In conclusion, then, we believe that our major empirical results still stand which show that:

- on the average, Catholic schools are more effective than public schools;
- Catholic schools are especially beneficial to students from less advantaged backgrounds;
- there are strong indications that higher levels of discipline and academic demands account in large part for the differences between the sectors' average levels of achievement; and
- Catholic schools do not have a racially segregating effect beyond that which already exists in public schools.

Contemporary Responses Within Catholic Secondary Education

REV. HENRY C. FRASCADORE

No Christian can escape responsibility for the history of the world—certainly no Christian educator. We are called in the United States, in the 1980's, to do the task assigned to us by God for this age.

Theological Reflections

A school necessarily reflects a world view. A Catholic school in the United States in the '80's and '90's must reflect Christ's view of the world. The school, therefore, must be founded on Gospel responses to four fundamental questions: Who is Jesus and what is his mission? What is the Kingdom that he proclaimed? What is the Church in our society today? And what is the purpose of the Catholic school in the United States during the '80's and '90's?

Who is Jesus and what is his mission? We see who Jesus is for us today when we listen to him in the synagogue of Nazareth. He unrolled the scroll and made his own the prophetic words of Isaiah:

"The Spirit of the Lord is upon me;
therefore, He has anointed me.
He has sent me to bring glad tidings to the poor,
to proclaim liberty to captives,
recovery of sight to the blind and release to prisoners,
to announce a year of favor from the Lord."
(Luke 4:18,19)

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The servant Jesus chose to live as an ordinary person among ordinary human beings and gave himself to all, relating in a special way to those on the margins of society. After accepting suffering and death at the hands of those threatened by his challenge to the established order of things, the crucified Jesus rose from death and by his resurrection brought freedom and hope. Our identification with the crucified and risen Lord means sharing his mission and bringing "glad tidings to the poor": the good news of freedom from sin, death and every form of oppression.

What is the Kingdom he proclaimed? Jesus proclaimed and initiated the Kingdom of God, a Kingdom of fulfillment and wholeness where all people have the possibility of becoming what God intends them to be. He challenges us to share his mission of transforming reality, to help create on earth a world which reflects the reign of his Father in heaven. Echoing once again the symbolic language of Isaiah, he describes in Matthew the "new heaven and the new earth," the universe purified of evil and filled with the power and goodness of God:

"The blind recover their sight,
cripples walk, lepers are cured,
the deaf hear, dead people are raised to life,
and the poor have the good news preached to them."
(Matthew 11:5)

Before we look at the next questions, namely, "What is the Church in our society today?" and "What is the purpose of the Catholic school in the United States

during the '80's and '90's?", we will look first at the context in which we ask them. The media report to us daily the frightening realities of the entire world: global fear of nuclear holocaust with its unimaginable consequences of horror; countries in every corner of the world plagued with unrest as oppressed people struggle for basic rights; faces and bodies of countless human beings dying of hunger and malnutrition. In our own country we deal every day with news of increased military expenditures, cuts in basic social programs for the needy and insensitivity to the homeless. This world is ours: the world for which we are responsible. We cannot allow ourselves the luxury of reminiscing fondly about the days that were or speculating optimistically about their return.

What, then, is the Church in our society today? The Church founded by Jesus is called to be the proclaimer of his message, the announcer of the values he set forth in the Gospel. The Church today cannot afford to say what appeals to its hearers, to reinforce the structures and systems of our society. It is called to exercise a prophetic role in word, worship, witness and service so that the people of our time can see Jesus Christ alive and at work in history.

And finally, what is the purpose of the Catholic school in the United States during this period of the '80's and '90's? Schools which truly share the Church's mission cannot be content with promoting socialization and academic achievement according to prevailing cultural values and standards. We must educate students not to fit the system, but to live the Gospel. The school may not proclaim only what is acceptable to its constituencies; it may not perpetuate oppressive structures, or styles of thinking that ignore the real issues. The duty of the Catholic school is rather to help students analyze global reality and their own life style in the light of God's word; to adopt a critical attitude toward consumerism, racism, sexism and all the other "isms" that threaten our world; and to take on the "mind of Christ" in working for the creation of a new person and a new humanity in justice and peace.

As Catholic educators, we look with justifiable pride on the accomplishment of our schools, both past and present. But we also recognize a real danger: the danger that success may keep us from focusing on the deeper questions of what a Catholic school is called to be at this moment in history. What we are doing, we are doing well; but are we doing what we should be doing? This question cannot be answered simply by continuing to do even better what we are already doing.

Schools conscious of their mission will transmit Gospel values for the ultimate purpose of transforming society. Ways of transmitting these values that proved effective in the past no longer fit the present. It is an urgent duty for us today to create "new wineskins" for the ever-new wine of God's word. The driving force that will lead us to dare to respond to this challenge is nothing less than the desire to transform the world, to build the Kingdom of God.

Historical Background

Since the expansion in secondary education that reached a peak in the early 1960's, the world has changed so rapidly that we have often found it difficult to keep pace with events and almost impossible to anticipate them. During these twenty years, our priorities as school administrators have been increasingly dictated by urgencies beyond our control, with the result that time and energy for conceptual planning were severely limited. While we have been attending to the business at hand, we have had little opportunity to analyze the events in ecclesial and secular society that constantly challenge us to re-examine what our schools are doing and how they are doing it.

Largely as a result of Vatican II, the values that guided Catholic education in this country for many years—preservation of the faith and assimilation of students into American society—have undergone a thorough re-examination. In today's post-Vatican Church, the goals of Catholic education are expressed in terms of message, community and service. We are more aware than ever before of our obligation to inspire in young people an appreciation of the faith dimension of their lives, an understanding of community in the global as well as local sense, and a realization that service to the world community is integral to the Gospel message. Our bishops remind us, in *To Teach As Jesus Did*, that, according to the Second Vatican Council's *Declaration on Christian Education*, "the Catholic school strives to relate all human culture eventually to the news of salvation, so that the life of faith will illumine the knowledge which students gradually gain of the world, of life and mankind." They emphasize that the search for "new forms of schooling" should continue, as well as the "study," "pilot programs" and "evaluation" which they require. (*To Teach As Jesus Did*, 103, 124, 125).

Together with what has happened in the Church since Vatican II, recent events in secular society have

dramatically affected the social climate in which our schools exist. With the coming of affluence, many Americans, who no longer have to struggle for daily survival, are faced with the possibility of creating life styles radically different from those of a generation ago, with far-reaching effects in such areas as family life, use of leisure, choice of work and change of careers. The Civil Rights movements of the '60's and the various liberation struggles of the '70's have helped us to realize that there are no longer certain categories of people who enjoy rights and other categories of people who do not. Media coverage brings people throughout the world before the eyes of our entire society, acquainting us with the thoughts and social behavior of men and women in corners of the earth once hidden from our view.

The coming together of these ecclesial and secular currents has shown us the need for a transformation of the values emphasized in education. The global view of reality that is replacing a narrower outlook demands interdependence rather than independence. Renewed appreciation of human dignity makes personal relationships more important than power and social position. Increased awareness of our need for one another leads to emphasis on cooperation rather than competition. Education itself comes to be seen as a mutual process of life-long pursuit with each person at the same time both learner and teacher.

The evolution in ecclesial and secular values and purposes requires two new sets of response in Catholic secondary education for the '80's and '90's. The first we will call *conserving*, the second *creative*.

The Conserving Response

There are three aspects to our conserving task. First of all, we are called to deeply appreciate our own tradition and commit ourselves anew to transmitting it to future generations. Our students should have the opportunity to know the riches of theology and philosophy, the history of Christian spirituality, the experience of prayer, the history of the Church, the body of Catholic social teaching, and to realize that all of these permeate our understanding of human dignity, our best efforts to build civilization, and our contributions to literature and the arts.

Secondly, we are challenged to preserve our commitment to academic excellence, not in an elitest sense, but as the full development by each person of whatever gifts and talents he/she possesses. This presupposes discipline, a discipline understood as the respect for oneself and for others which grows in an ordered environment; a discipline which means an attitude of "discipleship," teaching us to enrich our lives and grow with others.

Thirdly, we are encouraged to conserve the kind of climate in which relationships thrive: relationships of respect and concern, of loving and caring. An atmosphere permeated with spiritual values and an appreciation of life in its fullest and deepest sense is essential to true education.

If these three things had never been part of our schools, the evolution which has taken place in ecclesial and secular values during the past twenty years would force us to begin developing them. We can say with justifiable pride, however, that they have always formed part of our tradition and have been the concern of Catholic educators from the beginning.

The Creative Response

In the past, it was relatively easy to create a structure within which these three aspects could be preserved and transmitted. Today, however, we find ourselves in a society where no walls enclose us, in a Church where new ways of passing on our tradition and of expressing our newly-defined purposes need to be invented. Therefore, our second set of responses must be creative, enabling us to utilize, in a positive way, the consequences of the far-reaching changes in the past twenty years, and even to anticipate what they will mean to us as educators in the years ahead. Our creativity must touch and transform the totality of the Catholic school: its *environment, curriculum, teacher development* and *management*.

The challenge of the future requires first of all that the environment of the school gives a Gospel response to contemporary needs by its gentleness, frugality, simplicity and smallness.

Our schools have to be *gentle* if they are to offset the competitiveness and violence that exist in so many of our social structures today. Unless our students are educated in gentleness, they will never know that there are other ways of solving problems besides force; or that the weak overcomes the strong, that the hard gives way to the gentle. Jesus said, "Learn of me, for I am gentle and humble of heart." Basically, gentleness is an awareness that all of life is in delicate balance and is to be treated carefully. Therefore, a gentle school will be divinely sensitive to human differences and

frailties, eager to promote unity because it is the preserve of difference, and will strive to create an atmosphere within which prayer and contemplation are encouraged by the aesthetic use of sight and sound.

To show that we recognize that our right to the earth's resources is not unlimited and to acknowledge our global interdependence and world-wide responsibility, our schools are called to be *frugal*. In no way can they afford to be extravagant or wasteful. Every expenditure is to be analyzed in the light of the common good, money is to be allocated with justice and equity, and the appropriateness and long-term educational value of every purchase or program is to be carefully studied. Likewise, teachers and students will make the best use of time and use materials creatively. Responsibility for the care and preservation of the school will be accepted and assumed by everyone. Jesus directed his disciples very carefully to "pick up the fragments." How deeply that admonition affects us today. Nothing should be, can be wasted. The five hundred million human beings starving in the world today should be able to count on us to foster in our schools a care for the people and things of the earth.

A theme that is particularly evident in the Gospels is the accessibility of Jesus to others. His words, "Come to me," are among his most memorable. They dictate the style of our schools. They should be *simple*, eliminating the barriers that impede and frustrate human relationships. People will be able to go to each other fully conscious of their personal dignity, knowing that they have the right to speak and be heard. Such openness will foster dialogue about why they are in the school, what they are doing, where they are going. In truth, students will already be living life, not just preparing for it.

In a world which threatens people with anonymity, our Catholic schools should be *small*, their size proportionate to the goal of having all know that they belong, and that their absence would be felt. People will take time to be human, recognizing and appreciating one another's worth. Each person will be known as a person and not as part of a category. At the base of all generous behavior is the inner knowledge that one is lovable and, indeed, has something to give. Never is Jesus more clear than when he says, "Love one another as I have loved you." But before a person can love, he/she has to know that he/she is loved. A school that is not small enough to convey this fundamental reality to its students has failed in its essential mission.

If we succeed in creating the non-violent environment toward which gentleness, frugality, simplicity and smallness converge, what kind of people can we hope to see come out of our schools? Perhaps people like Martin Luther King, who was driven by the dream that we could live together as brothers and sisters, knowing that we would otherwise die together as fools. Or people like Dorothy Day, who challenged the world in her simple, forceful way, showing by her words and actions that nothing is really good for anyone unless it can be shared by everyone. Should we as educators expect to graduate students with lesser hope, lesser vision?

The second element requiring a creative response is the curriculum. The challenge of the future requires that the curriculum be developmental, integrated, religious and global.

Respectful of the growth of the adolescent, the curriculum will be *developmental*, leading him/her beyond information gathering to insight and synthesis. Its ultimate goal will be to develop the person as fully as possible. All dimensions of the person will be fostered, leading from mastery of basic skills to appreciation of the relationships which exist among all things. This is the joy of learning—the progressive exploration of all dimensions of body and spirit, ending in the ultimate realization that there is a magnificent harmony in the universe. Our curriculum by its very design will encourage the freedom to grow and learn always. "The truth will set you free," free to become everything you are capable of becoming.

In doing this, each aspect of the curriculum will be seen in relation to the whole, each subject area in relation to all others. The curriculum will therefore be *integrated*, showing the connections among all things, with its synthesizing principle the unity of being. "That all may be one, Father, as you are in me and I am in you." (John 17:21)

Catholic schools are in a distinctive position to manifest the spiritual dimension of every facet of life, to point out the theological truths working at every level of existence. Our curriculum, therefore, will be permeated by Gospel values; it will be *religious*. It must be based on the fundamental truth that we are all brothers and sisters as children of one God. The sustaining celebration of this truth is the Eucharist, the sign and source of unity. The religious dimension of life will be proclaimed not only by the words but by the lives of the teachers. They are the living examples of what the school intends to teach. Members of our schools will come to see "the Way, the Truth and the Life," in Jesus and in one another.

Because we are all brothers and sisters, we will try to

foster an attitude of caring that extends beyond our immediate relationships to embrace the world community. The curriculum will be *global* so that it can expand the vision of the students beyond their own interests, and the interests of their particular community, to include concern for all people everywhere and for the earth on which they live. "God so loved the world," with a totally inclusive love. Realizing this, the members of our school community must learn to be critical of systems and structures which oppress people and prevent them from becoming fully human. The same love, care and concern that God the Father has for the whole earth will be reflected in all that we teach.

What kind of person would such a curriculum produce? Perhaps a Theilhard de Chardin, who understood so well the unity of being and helped others realize that all things are moving toward fullness in Jesus Christ. Or a Dag Hammarskjold, that contemplative man of action, who searched for truth and justice in cooperation with people of every race, religion and culture.

The third element we will examine creatively is staff development. The challenge of the future demands that staff development be person-centered, interrelated, forward-looking and affordable.

Since teaching is the impact of one person upon another, it takes place in the context of relationship. It is self-evident that before we can teach others dignity and self-worth, we have to appreciate it ourselves. Therefore, a staff development program will first of all be *person-centered.* Teaching will be seen more as a ministry of growth in Christ than as a job. Staff development will be concerned not only with enabling the teacher to accomplish a specific task, but also with promoting the teacher's wholeness by fostering personal appreciation of his or her own value, making possible the sharing of that appreciation with students.

The various elements of the teacher development program will be *interrelated,* unified into a whole, integrating the personal, professional, academic and pastoral aspects of teaching. Through such an approach, teachers will see that knowledge is one and will be able to impart to students a holistic view of life and the universe. They will teach their particular discipline as part of a whole, cooperating with other teachers, recognizing the value of other subject areas and appreciating the contribution these make to their own. As a result, the school of which they are part will be a community of people willing to work together for a common purpose and vision.

Because the world is not static, but dynamic, teachers are challenged to prepare students for the future. Their own development program must therefore be *forward-looking.* They need encouragement and help in reading the signs of the times, and, they have to be convinced that their role in great part is prophetic. Their commitment to the future must be rooted in the theological virtue of hope and in the promise of Christ who said, "I will be with you all days, even to the end of time." Teachers who are filled with hope will look forward to the future with confidence and be able to instill in their students this same confidence. By their very style and commitment, they will testify that no task is too big or too difficult to undertake if one believes that he or she is sustained by the living God.

Because the teacher is the fundamental influence in a school community, the growth of teachers in self-appreciation, ministry and prophecy is an enterprise which we cannot afford not to afford. This program must be among our chief priorities. Once we have committed ourselves to the value and necessity of staff development, then we will find the resources needed to realize it. We can creatively plan to utilize existing programs, take advantage of available resources, and call upon experienced teachers to insure the vitality of the program. We can never hope to do what we envision in Catholic secondary education unless teachers share that vision and work for its realization.

What kind of teacher would we like to see emerge from our formation program? We might think of Paulo Friere, who saw the need to analyze society and help others to transform it. Or of Mahatma Gandhi, who believed that teachers educate themselves not to be separate from their students but to become one with them. He realized that the student's best textbook is the life of the teacher and that the student will never learn to seek harmony, appreciate beauty and desire spiritual energy unless he/she sees these exemplified in the lives of his/her teachers.

The final element requiring a creative response is management. The challenge of the future demands that it be responsive, just, accountable and collaborative.

Because each person is uniquely gifted by God, management must be *responsive,* giving attention to the wide range of gifts present in the school community, and not only to those that are functional, useful and easily recognizable. There has to be a sensitivity to the individuality of persons, and a commitment to providing for everyone an equitable share of the

school's resources. Simply stated, each person will be assured of whatever is necessary and appropriate to achieving his or her potential, and every trace of discrimination and disparity will be eliminated. When Jesus had the loaves and fishes distributed, it was done in such a way that "every person was satisfied."

Since the school exists not in isolation, but in a local, national and global context, it is called to be *just*, using only its fair share of material goods and not appropriating to itself a disporportionate amount of the world's resources. The style of the school must be in harmony with its goals, reflecting an awareness of the social, economic and political realities of the world in which it exists. It will avoid extravagance, promote creative simplicity in student activities and eliminate waste from every aspect of its life. In the analysis of justice in our schools, consideration must first be given to teacher compensation. Quality education demands quality teachers, and compensation will be proportionate to what is expected of the teacher. To act justly is a scriptural requirement.

All members of the school community have a right to know how its resources are being used. The school is *accountable* to all its constituencies: the Church, the diocese and parish, teachers, staff, parents, students and contributors. Expenditures will be justified by the extent to which they further the goals decided upon in common by the members of the community. In the Acts of the Apostles the need for community responsibility and stewardship is repeatedly emphasized.

Since Vatican II, the model of decision-making in the Church is collegial. Everyone affected by a decision has a right to be involved in arriving at that decision. Thus, financial management is to be *collaborative*. When a common understanding of the school's goals has been reached, priorities have to be established through the collaborative effort of all the school's constituents. All will feel that they are sharing both the privileges and the burdens of the administration and realize that they are active participants in the life of the school.

What kind of administrator would we like to see in our schools? Maybe someone like John XXIII, a leader unique in Church history, and indeed in world history. In a short time he permanently affected our way of cooperating as the people of God in making decisions. His style of leadership can give the members of the school community the opportunity to learn collaborative decision making in a direct and personal way.

From Theory to Action

Once we are convinced of the need to respond creatively to our contemporary situation, the obvious question is, "What are we going to do about all of this?" The theory may be relatively easy to accept, but its application is much more difficult to realize. There is no universally valid way of proceeding from theory to practice. Each educator, each group of educators, must proceed in ways appropriate to particular situations. In our particular situation, we have been meeting regularly with our secondary school administrators as a group to reflect on school practices in the light of the Gospels. It all began four or five years ago when we asked ourselves, "What is a Catholic high school?" We did not know where our reflections would lead, but we were willing to go wherever they took us. As we analyzed our experience as educators and reflected upon it theologically, we looked at the assumptions and the structures which affect environment, curriculum, staff development and management. The result of our reflection was a proposal to establish a Center for Interrelated Learning intended to implement the theory outlined in this presentation.

If you would like information on this particular model, you may obtain it by writing to our office.

In conclusion, the Catholic school that creatively responds to the challenge of the present and future will be a place in which persons can answer the Lord's call to learn, to serve, to become. They will learn that they can contribute to the freedom, beauty and wholeness of themselves and others. They will serve their brothers and sisters in ways suitable to their dignity as children of God. They will become something beyond what they are, as persons living in close relationship with his Son.

The teaching mission sends us forth to bring Christ to the people of our time. To insure the integrity of our preaching of His message, and the conformity of our life and teaching to that message, we will listen constantly to the Holy Spirit. He tells us not to be complacent, but to examine our words and deeds in the light of Scripture, Church teachings and the signs of the times. Then we can go forth without fear to make his Kingdom a reality through our work. Since the value of maintaining schools in which the Spirit no longer lives would be questionable at the very least, the principal challenge facing us as educators today is to nurture the Spirit's life in the schools that look to us as leaders.

What Makes a Catholic School Catholic?

MOST REV. DANIEL F. PILARCZYK

Several weeks ago, I was at a performance of Leos Janacek's *Sinfonietta*. The *Sinfonietta* begins with a fanfare played by nine trumpets, two tenor tubas, two bass trumpets, and timpani. It catches the listener's attention very effectively.

I'd like to begin my remarks this evening with a kind of counter-fanfare. My subject is, "What Makes a Catholic School Catholic," so I'll start off with a clarion proclamation of some things that do not of themselves make a school Catholic. If the fanfare catches your attention, we can proceed to discuss some general ecclesiology and then eventually get around to talking about what does make a school Catholic.

By way of fanfare, then: A school is not necessarily Catholic because it happens to be connected with a Catholic parish. A school is not necessarily Catholic because its pupils and teachers are Catholic. A school is not necessarily Catholic because it includes a program of instruction in Catholic belief. A school is not necessarily Catholic because it has crucifixes and religious pictures hanging around. A school is not necessarily Catholic because it is sponsored by Catholics in outreach to the poor. A school is not necessarily Catholic even if it has all of these elements together. All of this *may* be Catholic, and it may be Catholic to a greater or lesser degree, but none of it constitutes the essence, the basic nature, the fundamental reality of a truly Catholic school. Real Catholicity is more than this, it's deeper than this, it's different from this. Here endeth the fanfare.

Let's turn now to an examination of the foundations which underlie the question at hand. I shall approach this part of my subject in a somewhat deductive fashion. First of all, I will discuss with you some general principles of ecclesiology, namely, the nature and purpose of the Church. Then, still in the realm of general principles, the question of basic Catholic identity—how is "Catholic" identified? What does it mean to be Catholic? What makes a person—any person—or an institution—any institution—Catholic? Then we will be ready to proceed specifically to the Catholic school as an entity of the Church, as an ecclesial community, and speak of those specific elements which make the school "Catholic".

First, then, the nature and purpose of the Church. What is the Church and what is it for? (Please note that for the sake of simplicity and clarity I am identifying *Church* with the Catholic Church.)

What is the Church? For this we can turn to the Church's account of herself in the documents of the Second Vatican Council. The *Dogmatic Constitution on the Church* says that the Church is "a sacrament—a sign and instrument of communion with God and of unity among all men" (LG 1). Elsewhere this same Constitution speaks of the Church as the gathering together of those who believe in Christ (cf. LG 2); and as "a people brought into unity from the unity of the Father, and the Son and the Holy Spirit" (LG 4). Again, after using images like flock and field and building and body, the Council sums up: "The one mediator, Christ, established and ever sustains here on earth His holy Church, the community of faith,

hope and charity, as a visible organization through which He communicates truth and grace to all men" (LG 8). The Church, then, is a visible gathering of people who believe in Christ, a community through which Christ continues to reach out to human-kind.

And what is the Church for? What is it supposed to do? We have just seen that the *Dogmatic Constitution on the Church* speaks of the Church as a medium through which Christ communicates truth and grace to all. Elsewhere the Council is even more clear about the purpose of the Church. The *Constitution on the Liturgy* says that all the activities of the Church are directed toward the sanctification of men and the glorification of God (SC 10). And the *Constitution on the Church in the Modern World* says that the *sole* purpose of the Church is that "the kingdom of God may come and the salvation of the human race may be accomplished" (GS 45). In Chapter V of the *Constitution on the Church*, the Council speaks of the call to holiness which is addressed to each and every Christian, a call that the Church is to deliver, a call to which the Church is to evoke a response. Basically and fundamentally, therefore, the purpose of the church is to be an agent of holiness. The Church exists to make people holy, and everything she does must be seen in view of that purpose.

Note carefully what holiness or sanctity means in this context. It does not mean just asceticism or just moral behavior or just observance of ritual prescriptions, but rather the sharing in the life of Christ with which we are gifted in Baptism and which we are called to develop throughout the course of our individual human existence. Holiness means living in, with, and for Christ. It is a relationship which is given to us through the free gift of God. It is not something we can earn or deserve, but it is something to which we must respond. The seriousness and quality of that response are what determine the ultimate worth of our life. Holiness is not something we achieve through a saintly life, but something that is given us by God and to which a saintly life is our answer.

The Church, therefore, is a visible gathering of people who believe in Christ. It exists for the all pervasive purpose of calling people to a share in the holiness of Christ and of assisting them to live up to the holiness of Christ once they have received it. Whatever the Church does must have some clear and cogent connection with holiness, or else the Church simply has no business doing it; and whenever we forget that, we are heading for trouble.

But is this community of holiness—the Church—a kind of informal gathering which is free to organize or structure itself as it sees fit? No, it is not. Because Jesus intended to institute a visible, lasting society, He provided for a principle of governance or leadership or unity. The Church has been set up by its Founder in such a way that there is clearly, at every moment, somebody in charge. That is to say, the Church is hierarchical. There are orders in the Church, not necessarily higher or lower ranks, but different tasks, one of which is the task of looking after the harmony of the community, of insuring its continued cohesion and oneness. Without the hierarchical principle of order and unity the visible community becomes impossible.

Nor does this community of holiness subsist out of its own resources. It depends on the holiness of Christ, on His gift, on His Person, on His life. And all this is described, offered, "published", in the teaching of Christ. This is why the Church is a teaching Church and why the Church is so careful about what she teaches. The holiness that the Church exists to provide and to foster depends on and is conveyed through the teaching. And because it's a holiness that pervades our whole human existence, the teaching has something to say about the whole of human existence: about body and world, about thought and will, about pride and passion, about the pursuit of human happiness, about the nature of human-kind. All of that is part of the Church's teaching because all of that is involved with the holiness of Christ which it is the Church's task to make available.

We are now ready to address the question of Catholic identity. How is Church, how is Catholic, identified? What does it mean to be Catholic? What makes a person—any person—or an institution—any institution—Catholic?

Here, again, our answer comes from Vatican II. The *Constitution on the Church* tells us,

> They are fully incorporated into the society of the Church who, possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her, and are joined in her visible structure with Christ, who rules her through the Supreme Pontiff and the bishops. This joining is effected by the bonds of professed faith, of the sacraments, of ecclesiastical government and communion. (LG 14, my translation)

There are, therefore, three criteria which must be verified for membership, personal or corporate, in the Church, for identification with the Church: (1) acceptance of the Church's teaching ("who accept her entire

system . . . the bonds of professed faith"); (2) participation in the means of sanctification ("accept . . . all the means of salvation given to her . . . the bonds of the sacraments"); (3) incorporation into her visible structural unity ("through union with her visible structure . . . the bonds of ecclesiastical government and communion"). These three criteria, these three aspects of participation—teaching, sanctification, structural unity—occur several other times in the *Constitution on the Church*. Thus, the task of Church leadership proper to bishops and priests is described in terms of teaching, sanctifying, and governing (LG 25-28). Likewise the characteristically Catholic task of the laity in the world consists of sanctifying the world (LG 34), of giving witness to the world of Christ's teaching (LG 35), and of bringing the world into unity with Christ (LG 36). Over and over again the role of Christ and His Church is defined in terms of the functions of priest (sanctifying), prophet (teaching), and king (unifying). These are the criteria of belonging to the church. These are the criteria of Catholicity.

Please notice, however, that these three criteria of Catholicity are not on a par. They are not equally important. The basic task and goal of the Church is the holiness of Christ. The teaching of the Church is a safeguard of and means of holiness, and the governance of the Church is directed toward the life and holiness of the one Christ and the one body of teaching. The leaders of the Church are not the arbiters of the teaching of Christ but are subject to it. Their task is to remain faithful to the teaching so that all may remain faithful to holiness. Holiness is what counts, and however important right and orthodox teaching is, it is a means to holiness. Similarly, however important the governance and unity of the Church, it is there for the sake of right teaching and holiness. The Church and her activities do not exist primarily for the sake of mere self-preservation; nor even—primarily—for the purpose of conveying the teachings of Christ. Primarily and finally the church exists for the sake of being an agent of the holiness of Christ, and everything else is a means to that end.

By way of summary, therefore, we can say that that is Catholic which is directed toward the holiness of Christ through the teaching of the Church and under the unifying leadership of the Church.

For the sake of clarity, let's apply this now to several different "Catholic" contexts. First of all, to an individual person. That person is a Catholic who accepts and celebrates the sacraments of the Church (i.e., is engaged in the cultivation of sanctity), who believes what the Church teaches, and who is in communion with the visible leadership and unity of the Church, i.e., who recognizes the proper authority of the priests and bishops by whom he or she is served.

But what about Catholic collectives—groups or institutions? How are they Catholic? It is my opinion that these are specialized human realities or contexts which are directed toward the goals of the Church and imbued with the values and activities of the church. Thus, the Catholic family is the context of basic human relationship (spouse to spouse, parents to children and vice versa) which, as a collective, has accepted the basics of Christian sanctification (Baptism, Matrimony, prayer, etc.), which professes belief in the Church's teaching, and which acknowledges the unifying authority of the Church's leadership. Similarly, the Catholic health care facility has a specific and limited context in which it subsists. It is the context of human illness and suffering, of health and healing. In that context, the Catholic health care facility, insofar as it is Catholic, is called to promote the growth of holiness through the sanctifying, teaching, and unifying activities of the Church. Just as the Catholic family's ultimate mission as Catholic is to foster growth in holiness in the context of basic human sociability, so also the Catholic hospital has as its ultimate mission to foster, or at least to make possible, growth in holiness in the context of human sickness and healing.

We have discussed the nature and purpose of the Church as well as the criteria of Catholic identity and the relationship of those criteria to one another. We have applied these criteria by way of illustration to Catholic individuals and to Catholic institutions. We are ready now, I think, to say something about the ecclesial identity of the Catholic school, about what makes the Catholic school Catholic.

Given what has just been said about Catholic collectives or institutions, we can expect to find a basic human reality or context, and a penetration of that context by the goals and activities of the Church. That is indeed the case. In the Catholic school we have the context of human learning, of helping young people to acquire basic social skills, of preparing them to take their role in society. Added to that basic task and permeating every aspect of it is the orientation to holiness, to fostering the life of Christ which has already somehow begun to grow in the lives of the pupils. This orientation to holiness is clarified and strengthened and enunciated by the use of the Church's instruments of grace and holiness, by the presentation of the

church's teaching, and by the acceptance of the leadership of the Church's unifying authority.

Perhaps we could boil this description down to a definition of the Catholic school thus: A Catholic school is a community of persons gathered for the purpose of learning secular and religious matters, which learning is directed toward a deeper acceptance of holiness from God, all in affiliation with the sacraments, the doctrines, and structures of the Catholic church.

A Catholic school is Catholic because of its purpose and its means. Its purpose, its end, is holiness, sanctification; and the means to that end are the sanctifying activities, the teachings, and the unifying authority of the Catholic Church.

Now let's consider each of those elements, beginning with the academic context, and then going on to think about the ramifications for the school of the Church's general mission to teach, to rule, to sanctify.

The Catholic school must first and foremost be a school. This is not because the academic program is supposed to serve as a come-on, in order to get people to engage in the more "churchy" aspects of the school's life, but rather because the education of young people, getting them ready for their life in the world, is a laudable occupation in itself. It is a good thing to help people learn. A valid educational program is the presupposition of the effective Catholic school. The general teaching is the vehicle, the instrument, the channel, the context through which and in which the cultivation and pursuit of holiness takes place. Unless there is a true, effective academic program, you don't have a school at all. Instead, you have a novitiate or a retreat house. The Catholic school must first be a school before ever it can pretend to be a Catholic school.

Apart from and prior to considerations of religious orientation, then, the Catholic school has a valid and clear secular purpose. It is this secular purpose which allows us to pursue various kinds of state and federal aid for our schools. It's not because they are Catholic, but because they are schools. At the same time, however, this secular purpose, this social benefit, is supposed to serve a religious goal; and we have to be careful not to stress the civic, secular function of the school to the detriment of its Catholicity. Likewise, if the government aid which comes interferes with the school's Catholic purpose, then we must dissociate ourselves from that aid.

Now, on this context of academic activity is brought to bear the mission and activity of the Church, a mission to teach, to govern or unify, to make holy; a mission in which the unifying and the teaching functions are directed toward sanctification. Let's consider each of those three elements in the light of the school.

First there is teaching. Jesus told his apostles to go and teach the whole world. Part of our response to that command is the Catholic school. What is taught there, or is supposed to be taught there, is the doctrine of the Roman Catholic Church. That which children and young people learn is supposed to be that which the Church teaches, not opinion, not speculation, not the teacher's private insights or preferences, but all and only that which is guaranteed by the Church to be sound doctrine. This doctrine implies a tradition, a way of looking at reality which stretches all the way back through the centuries of Christian learning to the teaching activity of Christ himself. I realize, of course, that it is not easy in each and every case to determine with great precision what the official Church teaching is. Not everything is formally defined, not everything has been magisterially taught. But in such areas—and they are many—it seems to me that one touchstone of orthodoxy is clear continuity with our Catholic Christian past. The teacher must be able to demonstrate, to him- or herself if not to the students, how that which is being taught now is in continuity with that which was taught in the Catholic context in times past.

Sometimes the insistance on orthodox, clear Catholic teaching is made to sound like obscurantism, like a song of homesickness for the Spanish Inquisition. The fact is rather a matter of truth in advertising. If we are a Catholic school, then we must be sure that what we offer is clear, unadulterated Catholic teaching. Otherwise we are getting money under false pretenses, apart from being unfaithful to our mission.

This is not to say, of course, that we need to use the same words and the same methods that were used a hundred years ago. Nor is it to say that the shift of emphasis from intellect to affectivity which took place in religion teaching about twenty years ago is invalid and harmful. There is development in Christian pedagogy just as there is development in Christian doctrine. And there is no point in producing nineteenth-century Christians for the twentieth-century Church. But at the same time, there are standards of Catholic doctrine, and those standards are normative for the Catholic school.

But we also teach outside the religion class. We teach about faith and values and openness to Christ in many ways beyond formal academic activity. We teach by the way we treat our pupils and each other. We

teach by our attitudes during prayer time. We teach by the tone of our voice when we deal with certain matters. We teach by the choices we make even in our private lives. It's in this context that we must put the delicate and sometimes painful question of role-modeling on the part of teachers. What happens if the teacher enters into or is found to be in a life situation which is contrary to clear Church teaching? Obviously each case has to be considered individually. I think it is clear that a Catholic school has a right to expect certain standards of personal conduct and behavior that other schools do not, simply because a Catholic school teaches things that other schools do not, and because that teaching is conveyed in part by the public commitments and behavior patterns of the teachers.

Finally, while I am on the subject of the teaching part of the Church's mission, let me observe that the Church teaches about more things than "religion" or "morality". The Church, in fact, teaches about the whole spectrum of human reality for the simple reason that since the Incarnation of the Second Person of the Trinity, there is no aspect of human reality which is alien to God and to God's people. Human history, human society, human health, human achievement in the arts, human insights into the nature of the world, all that is appropriate matter for Christian teaching. This is why we have traditionally said that in the Catholic school, all subjects get a "Catholic" treatment. This is also why no school becomes a Catholic school simply by the extrinsic addition of a set period of time for "religion". And last of all, this universal involvement and applicability of Catholic teaching is why there is a certain connaturality between the Church and schooling. Running schools which teach everything a person needs to know is a fitting task for the Church, because in some way or another what the Church teaches touches the whole range of human knowledge at every stage of human life.

Let's look now to the governing and unifying function of the Church's mission, and see how it relates to the Catholic school. Because the Church is one, each individual Catholic and each Catholic institution has to have a clear and verifiable relationship with the Church if they are to be Catholic. Thus, the school belongs to the Church at large insofar as it acknowledges the authority of the Church's leaders in organization, in teaching, and in the administration of the Church's means of sanctification. Pragmatically speaking, this means some communion with the local bishop. He is the visible sign of Catholic identity, and no person or institution can lay claim to Catholic identify unless there is some kind of clear relationship with the local bishop. There is no such thing as a free-standing, totally independent Catholic, or as a free-standing, totally independent Catholic school. Some schools relate to the bishop because they are subsidiaries to a parish, which in turn is controlled by the bishop. Some relate to the bishop more or less directly in that they are regional elementary or secondary schools whose administration is appointed by the bishop or his representative. But all schools, even those we call "private", must at least relate to the bishop isofar as he is the main teacher of the local Church, the local guardian of the purity of Catholic teaching on faith and morality. It is in view of this prerogative that I believe the local bishop has the right to determine, for example, which religion textbooks may or may not be used in the Catholic schools in his diocese and what standards religion teachers must meet in order to be allowed to teach.

We had an interesting example of the pursuit of structural unity with the Church here in our diocese a while back. There was a private school, run by an order of women religious. The religious decided they could no longer operate the school, so they turned it over to a totally lay board. The problem then was how to maintain the Catholic image as well as the real Catholicity of the school. Eventually the board decided to write into the school's constitution that it would, as a matter of basic policy, follow the rules and directives of the diocesan Office of Religious Education. In other words, when it sought to clarify and defend its Catholicity, it made a bee-line for the religious education representative of the local bishop.

To be Catholic, then, a school must teach Catholic teaching and must be in union with the Catholic structure. But both of these elements are directed toward something else. They are directed toward sanctification. The aim of teaching in Catholic schools is not abstract knowledge nor social skills. Rather the aim of teaching is to assist the students to become good Catholic men and women, to assist them to be holy. Likewise, visible union with the Church's structure, explicit acknowledgment of her authority, is not an end in itself, but a means toward preserving the purity of teaching and toward having available the vehicles of sanctification. Let's, therefore, talk now about the sanctifying mission of the Catholic school.

As I said earlier, sanctity is not a thing to be achieved, but a relationship to be responded to, a shared life to be developed. Holiness doesn't mean going on a distant, life-long search, but rather means

developing what is already present in our lives through God's gift.

How does the Catholic school deal with this? For one thing, the Catholic school cultivates the holiness of its students by bringing them to an awareness of the goodness of the world around them, of its importance. By teaching them about God's involvement with the world, the Catholic school leads its pupils to a sense of responsibility for the world, to an openness to give to the world, to an inclination to evoke from the world the presence of God that lies hidden there. In other words, one of the ways in which the Catholic school cultivates sanctity is by teaching its pupils to be dedicated lay persons in the world.

Then, there is the kind of personal conduct which the Catholic school demands. One of the reasons people choose to send their children to Catholic schools is because the discipline generally seems better there than elsewhere. And the reason why discipline is better in the Catholic school is because the Catholic school teaches and enforces the idea that certain standards of behavior are appropriate to those who have been touched by the holiness of God. If God lives in us, then we treat those around us in a certain way, we react to certain situations with appropriate patterns of behavior, and certain things we just don't do. "Being good" does not cause us to be holy, but because we are holy, it is appropriate and logical for us to be taught how to "be good".

Another aspect of holiness is prayer, our personal, explicit extension of ourselves toward the Lord. Catholic schools ought to be schools of prayer. This means there are regular times of prayer throughout the day: at the beginning of classes and at their end, at very least. It means that the pupils are taught certain prayer formulas by memory. Memorizing prayers does not necessarily mean that a person is really going to pray. But there do come times in the life of each of us when we need to pray, and at those moments the formulas can really come in handy. Do you remember what the Catholic cop in the gangster movies always did when he got shot? He recited the standard Catholic Act of Contrition that he presumalby had learned as a boy in school. The Catholic school ought also, it seems to me, to teach different methods of prayer; not just formulas of vocal prayers, but also methods of prayerful reflection like the rosary or basic meditation.

A generous life in the world, upright conduct, prayer, are all means of sanctification, ways toward the development of holiness. But the basic and most important means of sanctification in the Catholic faith are those special encounters with Christ which we call "the sacraments". That's why the sacraments play such a basic role in the life of the Catholic school. Every Catholic elementary school, for example, deals with preparing its students for their first reception of the sacraments of Reconciliation and Eucharist. After that the students participate together in group celebrations of the Eucharist and, sometimes at least, in scheduled reception of the sacrament of Reconciliation. It has become less common during the past few years for schools to "troop the kids over to confession". One understands the unwillingness on the part of priests and teachers to browbeat children into confessing their sins every month. But one also wonders whether the total disappearance of regular confession from the program of some schools hasn't had its effect on the general decline in the use of that wonderful sacrament.

Later in the life of the student comes Confirmation. Here, too, the school has an important role to play. Then, as the students move toward the end of Catholic secondary education, comes the remote preparation for the sacraments of vocation: Marriage or Holy Orders. And throughout the whole of Catholic education is the growth in the awareness of the significance and implications of life in Christ which began with our Baptism. Dealing with the sacraments—with receiving them and with understanding them—is not a secondary matter in the really Catholic school. It's not something that schools deal with by default instead of the parents or the pastor. No, the sacraments are central to the life of the Catholic school because the sacraments are basic means to holiness, and the Catholic school is intended to be a school of holiness.

What makes the Catholic school Catholic, therefore? It is the cultivation of the holiness of the students through the teaching of the Church and through participation in the visible unity of the Church, both of which are directed toward the means of grace and holiness that are entrusted to the Church.

It would be easy to justify from official Church documents this idea that the essential, determinant element of the Catholic school is the pursuit of holiness in the context of human learning. Just by way of example, consider the following:

> The Church's involvement in the field of education is demonstrated especially in the Catholic school. . . It has several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help the adolescent in such a way that the development of his own personality will be matched by

the growth of that new creation which he became by Baptism. It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind. (Vatican II, *Gravissimum Educationis*, 8.)

Christian education is intended to "make men's faith become living, conscious, and active, through the light of instruction". (Bishops' Office in the Church, 14). The Catholic school is the unique setting within which this ideal can be realized in the lives of Catholic children and young people. Only in such a school can they experience learning and living fully integrated in the light of Laity. (NCCB, *To Teach as Jesus Did*, 102 f.)

The Catholic school tries to create within its walls a climate in which the pupil's faith will gradually mature and enable him to assume the responsibility placed on him by Baptism. (S.C. for Catholic Education, *The Catholic School*, 47.)

Appreciation has increased for the fact that the Catholic school is not simply an institution which offers academic instruction of high quality, but, even more important, is an effective vehicle of total Christian formation. (NCCB, *Teach Them*, II.)

I began these remarks with a fanfare. I shall speed them toward their conclusion with a paraleipsis. The constraints of time and form have kept me from developing the idea that just as the Catholic school must teach, unify, and sanctify its pupils, so also must it exercise those functions toward its teachers and adminstrative staff. I pass over in silence the whole question of the non-Catholic teacher and the non-Catholic pupil in the Catholic school, of the challenges and demands made by their presence. I omit with great reluctance any treatment of the role of parents in the Catholic school, of pastors and other parish priests, of local Catholic school boards or education commissions. And I will not even mention the theological implications of school finances and of teachers' associations.

Instead I will finish with a brief reflection on a historical fact. The Catholic school has been part of the Church's structure for a long, long time. There were Catholic schools in the Church before there were parishes. Pantaenus and Clement of Alexandria had one going before the end of the second century. There were the monastery schools and the cathedral schools of the middle ages. There were the parochial schools in our own country which preserved the faith of our immigrant forebearers. There are the schools of our own time which scientific research has demonstrated have a verifiable effect on the lives and attitudes of their students. The reason why Catholic schools have been so closely associated with the Church is, I believe, not so much because the Church is interested in learning for its own sake, but because the school has been found to be such an efficient, almost indispensible, instrument in the Church's own mission of teaching, of unifying, and, above all, of making holy. The Church sponsors schools because the schools do such a wonderful job of helping the Church be Church. And it is this conscious participation in the Church's life and mission which makes the Catholic school Catholic.

Planning to Meet the Challenge

JOHN F. FAY

The burning moral issue in my last high school classroom was the Vietnam War. That was 14 years ago. So I welcome this opportunity to participate with this group, to share and learn from you what has happened in your schools these last 14 years. I hope that this presentation will be a learning experience for all of us. I will share my experiences of these last 14 years outside the Catholic school system and apply them to the business of Catholic education.

I have worked for a for-profit educational firm, the Educational Technical Services of the Philco-Ford Company. We came to Dayton, Ohio under contract to train employees for fifty different companies in this area. If the employee wasn't right, if he could not do his job, he was released and we were not paid. I also worked in low-income housing and, for the last seven years, I've worked for the Miami Valley Regional Planning Commission. The latter is experience I would particularly like to share with you and get some feedback on whether the planning methods used by the "professional planners" can be used in the Catholic schools.

The school where I last taught is now closed. They closed it five or six years ago. Could that have been changed if there had been better planning? I don't know the answer to that question. However, I do know that the closing was not planned. Five or six years ago they were not planning to close that school but some things happened for which they were unprepared. So it closed. Maybe with proper planning the school could have remained open.

Can we apply the funding skills to a school system? Can a planning system used by a professional planner to construct a transit system, a highway system, or a clean water system be used in planning for school work in general in Catholic schools? Of course, I don't know the answer, but my suspicion is that some techniques can be used and some cannot. This is what I'd like to explore with you today. Along the way, I will talk about some selected techniques with which I've had experience. We're going to talk a little about the use of information and research; how professional planners use statistics and data. I also want to talk about goal-setting and the analysis of data. I especially want to emphasize the public participation that is used by planners today. Finally I will talk a little bit about the role of advocacy planning and see how it might fit into the Catholic school system.

In the beginning, let's talk about planning. The definition of planning I like to use, especially with a group of non-planners, is that planning is a decision now, not next year; it's a decision we make today about what is to be done today. It is a decision made in light of all the goals that we've been given or selected. The decision is made in light of all the different possible ways that we've studied and analyzed to possibly reach the goal. It is a decision made in light of all the different opinions an input we receive in that process. It is a decision that we consciously make if we are going to try to move a group in a different direction. That is the role of advocacy planning. If you take the title of this talk and cross out the words "the future" and add

"arriving today", maybe that would help you understand what I'm trying to say. It's not something in the future directly, but good planning is a *now* decision.

As you will see in this talk, I am concerned about planning in the more traditional dictionary sense, a sense of gathering the information, figuring out the alternatives, evaluating those alternatives, and making recommendations. In other words, planning involves gathering appropriate information for the decision maker. A real planner is a person who makes a decision in light of all these "future" facts. Most of the time we use the term planner in relation to a planning technician. A planning technician is the person who gathers that information for the decision maker.

I'd also like to point out that there are many different levels of planning. I worked for an organization for seven years called Miami Valley Regional Planning Commission. We covered five Ohio counties. It was a midpoint in planning because above the regional level of planning, we had a national level and a state level and below, of course, we had local planning by the local government. You can talk about small levels of planning in terms of work programs within these organizations. This level is where we were in terms of the scope of some of our work and the costs of some of our studies. I would not see local school planning at this level in terms of cost of planning, but I would see us much more in terms of a small local government. You might have some planning on the diocesan or state level, some planning and decisions being made at a national level also. Some of our problems came from planning done on a national level. For example, there was planning done on the national level by Congress that by 1983 every river and stream and lake could be clean in this country. It was a stated goal. It was impossible to achieve because they didn't look at what it would cost, what it would actually take to bring that goal about.

Let's begin with the information and research function of a planner. I think most of you are familiar with what I'm talking about. Simply, the gathering of data. I noticed right away that you educators often talk more about studies and statistics and data than most planners. I'm very surprised at how much data there seems to be there. The difference might be how the statistics are used. What information do professional planners use? They use a lot of statistics, a lot of demographics, a lot of facts about the region. These can be a great variety of things, but that isn't always the case.

Besides statistics, studies and surveys, planners also take a long look at other plans in the area. What are the plans above our level, what are the plans below? Many times you find there is no planning for a particular project. For example, planning is necessary in designing a road. We will look to see what a local community is planning to do with that road, how it will fit into a regional system, what the state plan is for that road, and we'll look at the national level—the interstate highway system.

When the planners begin to look at the whole question of transportation, they also do a lot of analysis. This would be a study about how other communities and other institutions have solved the same problem. They place a great deal of emphasis on the information gathering section of all the studies. They also look at attitudes and values of the people who are going to have to set this plan. Much of planning is very sophisticated in the sense that data is gathered in very sophisticated ways. As an example, a whole set of land use data can be done with computers and produced on a map. This map would show the area that can flood in certain counties. All those tiny cells of data are put in the computer and printed out on a map. We could overlay this with information such as where it is bad to place septic tanks, where people live now, where their recreation is, etc.

What do they use the information for? They use it to make projections for the future. They use it to discover causes of problems, especially to evaluate choices, evaluate alternatives. In a planning process, they must pay to get the information they need. For example, the clean water study we did cost $750,000 to collect the data, the basic data on what is in the streams now. We had to know how much water there was, how wide the stream was, we had to measure the whole length of the rivers, we had to know how wide and how deep they were all the way across, and the volume of water. We had to measure the concentration of acidic pollutants and how the water flowed. We did this to develop the present situation, in other words, to look at what would happen if we simply continued to grow without any change.

How could school systems use information and research that comes from sources other than a study of plants? I don't have any real answer to that question. It seems to me that we in the Catholic school system have a lot of information to use; but do we use it to evaluate the choices we have? Sometimes the cost can be very high. Is that going to be worth it? Only you can answer that, but it is a technique that planners feel is worthwhile to gather information.

The next thing that planners use, of course, is goal

setting. Generally goals in regional planning are all given. Planners themselves are the decision makers. They don't decide what the goals will be. They are given to them from someone above. For example, in government planning, in which I was involved, the goal was primarily to provide the best services at the lowest cost. There was no discussion of that goal. I think we have some similar situation in our system. We have a divine goal, a divine mission, and that is the framework in which we are working. Another thing that is given is a set of values that we had to work with in a community. While we had a given goal and we had certain communities out there we had to live with and we had to work in their value system. Another thing that was set was that the institutions carrying out many of these solutions were established by law or by custom. Perhaps we have a similar situation in terms of our systems. We have a goal of Catholic education as part of the mission of Christ in this world. We have institutions that are already set, and we each need to plan for our schools. We are going to consider keeping that school as the institution that is going to carry out that work. Planning generally doesn't attack these major decisions; that is for planning on a higher level. When we come down to the schools, I don't think we have the luxury of changing the ultimate goal of the whole program, so we have to work within the total system.

The most important part of the planning procedure is the establishment and evaluation of alternatives. Alternatives are simply various ways to solve a problem. We are looking at major ways to solve a problem. The problem is how to provide the most sevices to the most people at the least possible cost. As an example, think of the problem of land use. How can we best use the land to bring this about in our five county area? People studied what they call satellite communities, which are small communities concentrated around a central point. They studied a quarter concept—should we have the major concentration of population around quarters of highways? They also state a concentrated growth alternative. What would it take to keep growth in the Dayton area? And, most importantly, they looked at what would happen if we simply continued the present trend, if we did nothing different than we are doing today. The final selected plan, after two or three years of study, came out to be a thing they called Control Trends, which was a combination of a variety of these alternatives.

This is the general way that physical planners, highway planners, etc. work. They are given a problem, they are given a goal, and in using the information they need or are gathering, they try to figure out various ways to solve that problem in terms of the goal. The key word here is *alternatives*. We aren't looking at one way of doing it, we are looking at several different ways first. There are almost an infinite number of ways to handle a certain problem, but the problem is considered within a range of acceptable alternatives. For example, when planners begin to design a twenty year transportation plan for this region, every one of the alternatives included an increase in transit use in terms of buses because it was the feeling of the elected officials and, generally, of the people at that time, that we needed more public transportation. So the alternatives did not include decreasing the amount of transit we had in the area. If the alternatives are not in the acceptable range, if they can't be accepted by the people, that is when the plan sits on a shelf, and that's where planning gets its bad name. An extensive, although unacceptable plan simply decorates the bookshelf.

One of the examples that I mentioned before was the clean water plant. The cost was just not within acceptable range of the average taxpayer in this country. It was especially rejected by the rural community because the farmers would have to use certain techniques they didn't want to use. It was impossible to implement the plan. Some of the original planning was done at the national level, which was a mistake. After each of the alternatives are identified they must be analyzed carefully and that is when you have to gather considerable information. Let me give you some examples of this. In a long range transportation plan, there were many different choices high transit, and low highway emphasis. The medium plan or the middle plan, placed the emphases on highways. Each of the plans was evaluated according to the criteria that were established after a series of public meetings. One criteria, for example, was to maximize safety. Therefore, they had to analyze each of those plans and how many deaths would occur on the highways each day. Then they estimated how many gallons of gas would be used. They went through a great deal; in fact, it took almost two years of work to evaluate all of the alternatives in terms of the criteria. The final plan was a compromise of all the plans, it didn't match any one of them specifically.

The most important alternative, I think, is called the do nothing alternative. It's not a serious proposal, however, it is important to establish what would happen if nothing different was done, what would hap-

pen? What would happen to our roads? What would happen to the fatality rate? How long would it take us to get from place to place? This questioning helps identify the real problems. The evaluation system should start with this alternative, because this is when you decide what information you need. To begin with, what would happen if we do nothing different in our schools today? What information do we need to figure that out? The next step is to look at the goals that we have. Can we meet those goals? What are the directions we can go to attain our goals? Several different alternatives could then be developed if we were following this plannning system. The system must be used consistently whether the task is finding a small replacement for a bridge or designing a social service delivery system for a whole county.

Another important question for discussion is that of public participation. I was at Notre Dame a couple of weeks ago and one of the superintendents was talking about his relationship with the media. He talked about his bad experience with the T.V. cameras. He discussed it in terms of what he had to announce, that four schools were closed. He talked about how the media made him look terrible. What he said was that they simply announced their plan to close a school and there was an uproar. Was the closing planned at all? I'm sure it was. They spent many hours discussing whether or not the schools should be closed. My next question would be, were the right people involved in the discussion? The term "public participation" is a term of the last fifteen years. It began in the days of model cities program when the public had to have a chance to interact with the federal program. Eventually the requirement that the public participates in the planning process was instituted for all federal projects.

What do they mean by "public participation"? "Publics" are anyone who is involved in your community, anyone who has an interest in the plan. We wouldn't particularly be looking for experts in education to help plan in this public participation sense, but we would be looking for people who know what they want, who can accept or reject planning and give us an idea of what the values are in the community. This public participation in planning helps to ensure that the public will buy the final product. If a plan is going to be good it must work, and in order to work it must be accepted by the people. Certainly in governmental planning this is important; it is the same in school planning. One may ask about a good plan, "Will it work"? Will it be accepted by the people who must "buy the services". The question is "Should we involve a wide range of publics in a planning system for our schools?" The answer in physical planning is that it has been helpful, but it has not always worked. Public participation is required by law in planning for highways, water, and clean air, but some planners get around this simply by holding public meetings. However, in the times when there is a real effort to get the people's reactions, I think it has helped immensely. The criteria for our long range transportation plan was gathered in a series of public meetings which we held from the very beginning of the planning process.

In review, the whole planning process begins with a set of goals. A problem is detected, perhaps you have clearly distinguished a do-nothing alternative. You say, "What if we continue to do nothing, what will happen"? We see that as a problem. At this point, the planners take it out to the public. They get their reaction to this particular situation and try to find out what concerns are raised by this presentation. After they know these concerns, they come back and develop several different approaches to the problem. At this point, you have public participation, the publics are invited to join in. Once again, we get reactions; we ask the publics what they think about this, what they like most about this plan, what they like least, and so forth. The recommendation for the final plan is then presented to the decision makers whoever that might be. Before the decision is selected it could go back out to the public again.

Planning involves a long process. How can the public be involved? What are some of the specific ways planners can involve the public? They use the media, they use public meetings and mailings to put forth ideas, explain alternatives in as many ways as they possibly can. They have questionnaires, they have many meetings, they put all of this together and make a recommendation as to what will be acceptable in terms of a final plan. And the final plan goes out again before the public.

From a justice point of view in government planning all of this is important. If you look down here at the Wyoming exit on highway 35 in Dayton, you will see a six million dollar interchange. I think it is six lanes wide, that ends at Wyoming Street a dead end. What happened there was something that occurred before the time of public participation. People, nevertheless, were able to stop that highway. They did not want that highway coming through their neighborhood. Interstate 35 in Dayton is another highway that just stops. It was stopped in the early 60's because of the

reaction of the public to the plan. What had happened, of course, was that there was no involvement of the public in the early stages when the highway was being planned. When the people saw the bulldozers, when they saw the highway enter the neighborhood, that's when they stopped it. That is such a waste of money. So once again it was not good planning.

Are there bulldozers in situations like that in Catholic education? I believe that there are and that we must pay attention to our publics if we are to improve the quality of Catholic education in the future. We must plan for the future of Catholic education.

Questions About the Catholic Secondary School Curriculum

DR. ELLIS JOSEPH

It is important we discuss seven major topics: (1) the unity of knowledge, (2) the speculative and practical intellect, (3) a disregard of ends, (4) the need to stress inwardness, (5) the need to develop materials which will help adolescents understand the natural law, (6) the need to recover the heritage of a given religious order and translate that heritage into observable behavior in our schools, and (7) the ultimate plight of the humanities in the curriculum.

Let us focus upon these issues which have been a part of our Catholic heritage even if they have been long neglected.

Unity of Knowledge

Metaphysics, as we have taught it over the years, has stressed the study of being as being, seeing unity in diversity, avoiding equivocal and univocal errors, and realizing that being has an analogical unity, i.e., differences existing within sameness. Yet, achieving the unity of knowledge through the presentation of our curricula has received scant attention. Twenty years ago major Catholic universities were teaching courses called the Christian integration of learning. Presently there is not even a semblance of integration within the theology or philosophy "requirement."

This lack of integration is strange, for we continually claim we are searching for "meaning." C. K. Ogden and I. A. Richards have told us that the meaning of meaning is in seeing *relationships*. Teachers who seek to see relationships have an excellent chance to make progress toward the integration of knowledge. Isn't it far better for faculty to strive for the integration of knowledge than to vainly hope it will be achieved through curriculum manipulation gimmicks? No amount of curriculum manipulation will make any difference if integration has not occurred in the mind of the teacher.

For some time it has been accepted that an excellent way for a teacher to understand his or her discipline is to attempt to understand another. Perhaps the best kind of inservice activity would be to provide teachers with an opportunity to at least become acquainted with the principles or starting points of disciplines other than their own. Lest practical school people think this is out of the question as an inservice education activity, let us look at an institution which is truly serious about meaningful, longterm faculty development.

At St. John's College in Annapolis, Maryland, faculty (or tutors as they are called there) in a given discipline are expected to study under faculty in other disciplines. The purpose of this activity is to enable faculty to see that knowledge is not fragmented and departmentalized. Imagine the kinds of questions St. John's faculty ask their students. Imagine the kinds of questions St. John's students ask! Why could we not award salary increments to secondary school teachers who study a discipline other than their own? We award them increments for studying everything else—and most of the time our teachers do not engage in advanced study of the disciplines they teach or of the discipline related to those which they teach.

The Speculative and Practical Intellect

Aristotle and St. Thomas taught us that the speculative intellect is concerned with *de facto,* what as a matter of fact is, without a regard to what ought to be. The speculative intellect involves finding the things which we do not make; it is content to merely find these things without a regard to what we can make from them. The practical intellect, on the other hand is concerned with *de jure,* what ought to be done, with the "right" way of making things from what we find.

Now when the speculative intellect is neglected, we may have much activity characterized by the *habitus* of the practical intellect—and such an imbalance is always tragic. For example, we manufactured intelligence tests for years without seriously devoting much investigation to the *nature* of intellect. We discovered in earnest in the early 1960's that divergent thinking is a part of intelligence and that we were not measuring it! When we speak of the nature of intelligence, we are concerned with speculative activity, with what makes intelligence what it is. We must engage in this kind of activity before madly mass producing (making) intelligence tests.

When Sputnik was launched, it was said the Russians devoted more effort to "pure" research than we did. Our Secretary of Defense at that time stated he did not care what made the grass green; he only was concerned with what one could do with grass. Our Catholic schools have an obligation to recover the heritage of St. Thomas and emphasize the importance of developing a speculative *habitus* in our students. It really is the most practical thing we could do. Of all students attending secondary schools of various kinds in the United States it should be Catholic high school students who feel comfortable in habitually asking what makes a thing what it is.

Disregard of Ends

The consideration of this topic is delimited to the role of history and the social sciences in the Catholic high school curriculum. First, there is great concern that history, as it is taught, merely begins somewhere at the beginning of the text and ends somewhere before too much modernity sets in. Some historians tell us the root meaning in history is in the achievement of self understanding. Others tell us meaning in history is enhanced by focusing upon unique events. Still others stress history should be studied conceptually, not merely chronologically. Josef Pieper in his reflection on the end of time tells us history should be viewed as not being merely intra temporal. It should be viewed as existing beyond time, as extra temporal; and if viewed as extra temporal, then each major event within time must be looked at in terms of man's salvation and disaster. These approaches to history make a practical difference in the way we teach the subject. Have we even displayed an awareness of these approaches? As Catholic educators have we looked at history—and have we encouraged our students to look at history—in terms of salvation and disaster as Pieper advises? Pieper's approach seems congruent with the purposes of the Catholic secondary school. It certainly encourages our students to think about ends.

Second, one of the principal ends of social science is to wrestle with just what is a social fact. Social scientists use such things as statistical inference and coefficients of correlation to present what constitutes their knowledge base. However, even if a social scientist achieves a very high coefficient of correlation, it does not imply causation. Nor will the social scientist prescribe on the basis of a high coefficient of correlation. Self respecting social scientists will tell you their high correlations merely indicate a degree of similarity between two variables rather than indicating one variable actually *causes* another. The methodology of inquiry of the social sciences has not, in short, helped us to gain a clear notion of what a social fact is. Are teachers and students in Catholic high schools wrestling with this issue? Are we aware that we require students to enroll in many social sciences courses and graduate them without ever discussing one of the principal ends of these disciplines, namely ascertaining what a social fact is? Do we think we have been teaching social facts? What have we been teaching as the factual content of the social sciences? Have we erroneously placed the social fact label on things when the methodology of inquiry of the social sciences is inadequate for this purpose? What good, then, is the methodology of inquiry?

Stressing Inwardness

Interiority, silence, and immanent activity have long been associated with the Catholic tradition. Yet, we must ask ourselves if the program of formal instruction in Catholic high schools legitimizes silence. Most of us value silent times by the ocean or in the mountains. What is it that we value during silent periods? What makes silence qualitative to many of us? We know that a non verbal recognition of a generalization stays with

us in a much more meaningful manner than generalizations made amidst noise. If our deepest intellectual responses are continually made amidst noise (teaching, telling, reciting, etc.) then the self stands a good chance of ultimately becoming alienated from itself. For example, one is not likely to shed tears or to reveal other deep emotional responses to academic material if one is continually responding to such material in the company of talking others.

In short, in order to develop that deep preconscious spiritual dynamism in our students, we must find creative ways to legitimize silent periods in our schools.

Natural Law

Adolescents are in the full bloom of life. The Church asks them, particularly in sexual matters, to exercise a kind of discipline and self control foreign to many of their peers and indeed to the culture at large. The Church ultimately justifies its stand by citing natural law doctrine. Yet, natural law doctrine is extremely complex for even advanced scholars to comprehend. We are told there are some aspects of natural law which are known and some which are not presently known. Most Catholic adults could not claim to understand natural law doctrine as the justification for regulation of their behavior, particularly in sexual matters.

At long last we urgently need to turn our attention to developing curriculum materials which translate natural law doctrine into language which adolescents can understand. Only then may we even expect some sort of assent to the Church's teachings. This matter is urgent, for an extraordinarily high percentage of Catholic adults are not adhering to the Church's teachings about sexual matters. Yet these adults take holy communion without a second thought. To further complexify the matter, Catholic parents report they are very unsure of themselves when they try to impart the significant teachings of the Church to their children.

The Heritage of Religious Orders and the School

In many instances a given religious order makes a commitment to provide staff for a particular school. Now the heritage of a religious order is a deeply moving force to its members. Why else would they have commited their lives to it? Faculty and students should be given thorough instruction in the heritage of a given order staffing a school. Elements of the heritage should be translated into observable behaviors. When behavior congruent with the heritage occurs, students should be reminded such behavior conforms to a certain tradition of a given order. It is not enough for religious to assume that all will be "caught" by students as a result of quiet example. Attention should be called to observable behavior when it occurs so that we are aware of what we are doing while we are doing it.

Teachers should be awarded mini research grants designed to help them develop activities and syllabi which are vivified by a given order's heritage. A few dollars from the bingo game or school carnival will do. When we begin expending funds for what we think is important, we become believable and we are taken seriously.

Ultimate Plight of the Humanities in the Curriculum

It has been suggested over and over again that, in large part, the plight of the humanities has been due to their separation from technology. Similarly, when the weaknesses of technology are catalogued, its separation from the humanities is referred to frequently. The problem lies in neither of the "separations." Both the humanities and technology are, *de facto,* separated from the ultimate sources of the human spirit: God and religion. *Because they are both separated from God and religion, they are separated from one another.*

It may be hypothesized, incidentally, that these separations have occurred partly because of an inattention to sophisticated mental processes and not merely because man in *his* growing sophistication gradually turned away from God and religion. An epistemic correlation is a sophisticated mental process which is seldom employed. It is a correlation which "joins a thing known in the one way to what is in some sense that same thing known in a different way."[1] The concept of "value," for example, is known to exist in different ways in theology, economics, philosophy, and art. Yet, it is also capable of being treated integrally but seldom is.

It was revealed in October, 1975, that a National Center for the Humanities is planned under the chairmanship of Morton Bloomfield, Professor of English at Harvard. Professor Bloomfield claims it is time for a resurgence of the humanities because the natural

[1]F.S.C. Northrop, *The Logic of the Sciences and the Humanities*. New York: Macmillan Co., 1947, p. 119.

and social sciences have begun to experience the kinds of value questions that the humanities are best equipped to handle. Of course, scholars in the humanities are not equipped to handle such questions for they have avoided—sometimes almost with pride—making epistemic correlations. Indeed, we may dare to agree with Glaser[2] that scholars in the humanities must be generalists in Bronowski's mode if Bloomfield's dream is to be realized.

Bloomfield's dream has solid roots in the fifteenth and sixteenth centuries. Johan Sturm, the Brethren of the Common Lot, Wessel, Agricola, Reuchlin, Wimpfeling, and Erasmus (the *Dialogue on Ciceronianism*, it will be remembered, ridiculed the narrower tendencies of humanism), all were fifteenth and sixteenth century humanists and educators who stressed the relationship between humanism and religion and the advancement of mankind.[3] Indeed, Graves feels they "held that all learning is vain which does not lead to the advancement of mankind."[4]

In order to understand the current posture of the humanities it is essential to realize humanism in the fifteenth century had differing effects in the "North" (especially in France, the Teutonic countries, and England) from those in Italy:

> The peoples of the North, especially those of Germanic stock, were by nature more religious, and with them the Renaissance led less to a desire for personal development, self-realization, and individual achievement, and took on more of a social and moral color. The prime purpose of humanism became the improvement of society, morally and religiously, and the classical revival pointed the way to obtaining a new and more exalted meaning from the Scriptures.[5]

The humanism of the "South" was aristocratic and individualistic, being so identified with various courts, patrons, and sponsors. One may hypothesize the individualism did not represent the kind of solitary, quiet, internal activity needed to understand the very essence of things, but rather a possessive, selfish, stuffy individualism which separated the fortunate from the unfortunate, which curiously and ironically affected humanists in such a way that they indeed shunned interactions with the uneducated.

Northern humanism influenced John Colet who had an impact on changes in English schools. Colet founded St. Paul's school in 1509; and this institution was an outgrowth of Northern humanism, combining religious training with a study of the classics and dedicated "to the child Jesus."[6] After a century of development, institutions in the North and the English grammar schools (American secondary schools were modeled after them) fell into the decadence of formalism. This meant a preference of form to content, an emphasis upon grammar, linguistics, style, and memoriter and imitative methods.

Americans, then, seem to have inherited a humanism characterized by the decadence of formalism and by the emphasis upon man's self-realization largely unaided by transcendence. Let us consider briefly these two inheritances.

The decadence of formalism currently manifests itself in the mindless way in which inquiry occurs in the humanities. When one begins inquiry, one initiates it with what one has in the beginning, namely the problem. Since many problems confront men, it is necessary to classify the major kinds of problems. There are problems of logical consistency which occur in mathematical physics and pure mathematics. There are problems related to empirical truth which may arise in any number of sciences.[7] However, "besides problems of logical consistency and problems of the empirical truth of theory, i.e., problems of fact, there are also problems which, for the lack of a better name, may be called problems of value. In the social sciences and in the humanities . . . these problems are paramount. The characteristic of a problem of value . . . is that . . . it raises a question concerning what ought to be, rather than what is, the case."[8]

The "problem" the academic community employs to begin inquiry in the humanities is really not discernable. In so far as problems of value have been used by a segment of the academic community to initiate inquiry in the humanities, they have been used as *de facto* problems, not *de jure* ones. For example, it is rare when a first-rate creative artist bothers about the philosophy of his medium. Poe, however, asked himself: " 'Of all melancholy topics, what, according to the *universal* understanding of mankind, is the *most* melancholy?'

[2]Nancy Ellen Glaser, "Humanities: Essential Component of Continuing Education," *Educational Leadership*, 33 (1975), 107.

[3]Frank P. Graves, *A Student's History of Education*. New York: Macmillan Co., 1936, pp. 120-121.

[4]*Ibid.*, p. 121.

[5]*Ibid.*, pp. 118-119.

[6]*Ibid.*, p. 125.

[7]Northrop, *op. cit.*, pp. 17, 19-20.

[8]*Ibid.*, p. 20.

Death—was the obvious reply."[9] Perhaps we should be grateful enough that a *de facto* problem was raised in a philosophical treatise on composition. But one has to be tempted to wonder further about Poe's statement. Death in relation to what? To merely intra-temporal phenomena? Extra-temporal phenomena? Why is it "according to the *universal* understanding of mankind?" Poe didn't raise these *de jure* questions and neither do those who teach about him.

Dudley and Faricy, in their influential work, *The Humanities*, gazed upon the entire history of art and made the statement, with little fear of contradiction, that the greatest single source and subject of art in any country is religion.[10] This is, *de facto*, what, as a matter of fact, is. One thirsts for an elaboration of why religion has been such a recurring subject of art. Could it be that, through religion as source and subject, art may long have had a profound influence upon human beings? Could it be that something besides color mixtures and live relationships have had and, *de jure*, should have content value for man?

While Dudley and Faircy are sometimes reluctant to extend themselves beyond *de facto* concerns, they approach, perhaps because it is inevitable, identifying some hierarchical and *de jure* domains when discussing emotions in the arts. They freely assent "some emotions are admittedly of a nobler kind than others. Love is higher than hate; forgiveness is higher than revenge. The positive emotions are higher than the negative; the constructive are higher than the destructive.[11] They also approach a *de jure* concern by actually including a rather lengthy treatment of judgment in the arts. They indicate that if one speaks of judgment in the arts, one must consider "magnitude," or the worth of the artist's idea. For them differences in worth (or magnitude) "may be traced to differences in the kind and the degree of the emotions involved."[12] When treating the intensity of feeling, they state "the greatest magnitude occurs when we have a great emotion felt greatly."[13] One has to wonder about the source of such normative words as "higher" and "greatest."

When line in art is discussed, the average non-artist seldom internalizes such a formalism as being something which deserves to dwell within one's breast. However, in rare instances we are told "line is probably the earliest and simplest element in the visual arts."[14] We are told "probably because of its force, the vertical line stands for moral probity, exaltation, and inspiration. When we speak of the man who is 'upright' we mean the man of moral worth."[15] This power of the vertical has often been recognized; for example, "the vertical line is found in the *Castelfranco Madonna;* and "a great deal of the sense of majesty in the painting derives from the repeated verticals."[16] Formalism would have us merely study the intricacies of line in the *Castelfranco Madonna;* a *de jure* approach would have us gaze upon it for a sense of majesty, exaltation, uprightness, and moral worth.

How many students have been bored to tears by studying the *Canterbury Tales* as an example of the employment of the connective narrative? One could concentrate predominantly on the nature of the connective narrative; or one could, on the other hand, concentrate upon the nature and meaning of the various stories told by the different pilgrims who meet at the Tabard Inn to make the pilgrimage to Canterbury in order to visit the shrine of Thomas A Becket. One could dwell upon the meaning of the priest being in a subordinate position to the prioress.

In recent years students in rural areas have had the advantage of hearing symphony orchestras. Many times formalism, rather than concerns of meaning, constitute the excrutiating prelude to hearing the music. They are told musical instruments are classified according to the way the vibrator is set in motion, by bowing, blowing, or beating. Those in which the sound is made by beating are called instruments of percussion; by bowing, stringed instruments; by blowing, wind instruments. The designation, stringed instruments, "may be the least statisfactory, however, because certain of the stringed instruments, the harp, for example, are not bowed. Therefore, they are called stringed instruments, not *bowed instruments*."[17] Now what is the point of such formalisms if other concerns of music are sacrificed to them?

The other inheritance, the belief that man can achieve self-realization largely unaided by transcen-

[9]Edgar Allen Poe, "The Philosophy of Composition," *American Literature*. Joe Lee Davis, John T. Frederick, and Franklin Luther Mott, (eds.). New York: Charles Scribner's Sons, 1948, p. 478.

[10]Louise Dudley and Austin Faricy, *The Humanities*. New York: McGraw-Hill Book Co., 1951, pp. 35-36, 55.

[11]*Ibid.*, p. 473.

[12]*Ibid.*

[13]*Ibid.*

[14]*Ibid.*, p. 207.

[15]*Ibid.*

[16]*Ibid.*, p. 208.

[17]*Ibid.*, p. 154.

dance, has progressively been fueled by technology. The instrument for influencing technology toward good ends is religion. However, if one thing can hope to control or influence another thing, it must connect itself with that other. And this an autonomous religion can not do.[18] But an autonomous religion is what we have, and we have had it since the early development of the "new learning" or the humanities.

> . . . the 'new learning' was attended by 'humanism,' the belief that the charm of the classics resides essentially in their humanness, their humanity, and that anyone who would recapture and hold the greatest charm in life must not prize the supernatural, the theological, or the ascetical above the natural, the human, the sensual. Satisfaction is better than sacrifice, and self-gratification, than self-denial. One should not look to the gods more than to one's self and one's fellows. Indeed, one should strive sympathetically to enter into the life and enjoyment of one's contemporaries and, perhaps above all, into the life and enjoyment of ancient Greeks and Romans. Such studies as might promote these ends were to be encouraged as 'humane letters' . . . as 'humanities.'[19]

One of the most tragic errors of the modern age consists in seeing the world as a purely temporal thing, the domain only of man and nature, having no connection with a sacred or supernatural destiny or with God or the devil.[20] In such a detached or anthropocentric humanism, culture, which is indeed a certain perfection of man, has come to consider itself an ultimate end. Everything above the level of reason has come to be despised, and the chief claim of such a humanism is to achieve happiness through the dominance of reason over nature while refusing the dominance of a supernature over reason.[21]

> Consequently truth and life must be sought only within the human subject; everything in us that comes from what is not ourselves (from what is 'other'), is a crime against sincerity. And thus everything extrinsic to us is the destruction and death of our interior. And every mean which common sense regards as uniting interior and exterior and bringing them into communication is in reality an 'intermediary' which separates them.[22]

Thus, we see that the liberty of man would consist in the independence of his will in regard to every exterior rule. We have here an autonomous or independent morality. We see also that the right of the spiritual to penetrate temporal activity is denied.[23] All is contained within the bosom of man and his history. Such a humanism may be characterized thusly: " 'the left hand on the heart, the right stretched out towards the infinite, humanity cries: It is I who am queen of the universe; all that is outside of me is inferior to me, and I do not depend upon any majesty.' "[24]

Technology creates the illusion of immediate success, based on that which the eyes can see here and now. When human beings are technically frail, they are unable to dream of reigning in godlike fashion over external nature. Indeed, when one lacks technical means, it is much easier to keep one's eyes uplifted toward the spiritual.[25] Today there is little technical poverty as medieval man knew it, for example. Technical progress has outstripped the mind; matter has gone faster than spirit and has thereby oppressed spirituality.[26] It is urgent, then, that modern man, even with his unsurpassable technical equipment, continue to look toward the eternal as his medieval brother did, by using his creative energies to make the machine a positive force in the service of mankind.[27]

Unfortuantely, modern man's notion of progress will not let him look toward the eternal as medieval man did. Modern man feels medieval man has been outstripped. Medieval man was undoubtedly good when he was considered modern, but having been outstripped, he is to be forevermore discarded. Thus we have the absurd dogma that progress is continuous and necessary. Everything which is modern is regarded as being good simply because it is modern. The future, naturally, will be still better. This is an historicism which would make all movements of human thought destined to be continually surpassed without end by other movements. Such an historicism excludes all distinction between true and false and the

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[18]Northrop, *op. cit.*, pp. 364-365.

[19]Carlton J. H. Hayes, *A Political and Cultural History of Modern Europe*, Vol. 1. New York: Macmillan Co., 1916, pp. 203-204.

[20]Jacques Maritain, *True Humanism*. Trans. by M. R. Adamson. New York: Geoffery Bles, 1938, p. 101.

[21]Jacques Maritain, *Saint Thomas Aquinas, Angel of the Schools*. Trans. by J. F. Scanlon. London: Sheed and Ward, 1948, p. 37.

[22]Jacques Maritain, *Three Reformers*. New York: Charles Scribner's Sons, 1929, p. 46.

[23]Jacques Maritain, *The Things That Are Not Caesar's*. Trans. by J. F. Scanlon. New York: Charles Scribner's Sons, 1931, pp. 137-150.

[24]Jacques Mritain, *Some Reflection on Culture and Liberty*. Chicago: University of Chicago Press, 1933, pp. 5-6.

[25]See Bronislaw Malinowski, *Magic, Science and Religion*. Garden City, New York: Doubleday and Co., 1955, *PASSIM*.

[26]Jacques Maritain, *Ransoming the Time*. Trans. by Henry Binsse. Charles Scribner's Sons, 1941, p. 129.

[27]Jacques Maritain, *Man and the State*. Chicago: University of Chicago Press, 1951, p. 191.

possibility that some movements of human thought are good for all men, be they medieval or modern.[28] It is the very first principle of reason that one truth can not contradict another. Despite such a principle, it seems the humanities as they are taught today mirror the Jamesean view that reality is not comprehensible except through a multiplicity of heterogeneous truths and contradictory principles, one which is quite as legitimate as the other.[29]

We must realize that the progress of man up to medieval times and since then has not been automatic and necessary. Neither is it due to the triumph of any pure reason or technology which would invalidate the heritage and principles of the past.[30] We must realize that the principles embodied in the Christian inspiration are a divine fact and not merely one fleeting instance in the natural progress of humanity.[31] Human history must be understood from a point of view beyond the immediate moment. It must be understood that there is something in the nature of man which breathes an air outside of time and a personality whose profoundest needs surpass the order of the universe.[32]

There is no attempt here to subscribe to a mode of thought which denigrates technology. Such a mode of thought reflects an archaic spirit. The attempt is to have technology influenced by an inspired reason lest that reason be destroyed. Technology has the curious tendency to destroy an inspired reason because it is so much the admirable product of man's initiative. For example, when crops are lessened by calamaties, when the land is inundated by floods, when the machine doesn't work, and when rockets fizzle, the first movement toward the rectification of these things is man's. Thus, man quite naturally develops the habit of initial movement. But there is a twofold movement at work in human culture. First there is the descending movement of divine plenitude "into human reality to permeate and unify it. For God infuses in every creature goodness and lovability together with being, and has the first initiative in every good activity."[33] Then there is the second initiative, the movement of ascent by man, in which he unfolds his energies toward God. The first movement is obviously what matters most; "to receive from God is of greater moment for man then to give to God, and he can only give what he has received."[34] The great error of modern times (and it is aided by problem solving strategies in technology and by the teaching strategies in the humanities) has been one of attaching more importance to the second movement than to the first, or to expect the first initiative to come from man.[35]

[28]Jacques Maritain, "The Contemporary Attitude Towards Scholasticism," in John S. Zybura (ed.), *Present Day Thinkers and the New Scholasticism*. St. Louis: B. Herder Book Co., 1926, p. 192.

[29]For the Jamesean view see: Jacques Maritain, "William James and His Impetuous Philosophy," in *The Living Age*, XXIV, (1921), 394.

[30]Jacques Maritain, *Christianity and Democrary*. Trans. by Doris C. anson. New York: Charles Scribner's Sons, 1944, p. 47.

[31]Jacques Maritain, *Theonas, Conversations with a Sage*. Trans. by Frank J. Sheed. New York: Sheed and Ward, 1933, p. 155.

[32]Maritain, *True Humanism, op. cit.*, p. xii.

[33]Jacques Maritain, *The Range of Reason*. New York: Charles Scribner's Sons, 1952, p. 95.

[34]*Ibid.*

[35]*Ibid.*

Technological Changes and the Curriculum

REVEREND JOHN F. FOLEY, O.S.F.S.

Catholic education has as its goal the proclamation of the Christian message to today's society, a society which is changing; changing in that people increasingly look on horizons of world dimensions and live in a technical environment which often exists in pluralistic societies in great urban sprawls. We are passing from a time when the Christian message was tied to a specific period, a specific society. It was almost folklore in nature and was proclaimed through the family and parish life. Now we live in a time when the Christian message must relate to people of a technological age. It must help us live in this world of constant change, be meaningful in a totally pluralistic society and be proclaimed in spite of separated families and large, overburdened parishes. The christian message must speak to global problems.

The pace of change today makes today different from yesterday. Change has always occurred; we called it transition. Never in history has it matched today's pace. In the past, we moved from the pre-Christian to the post-Christian, from the Middle Ages to the Renaissance, from the Renaissance to the Industrial Age and now from the Industrial Age to the Information Age. These previous transformations were accompanied with signs such as: increased crime rate, family breakdown and increased terrorism. Today there is a knowledge explosion. Currently every 15 years the body of knowledge in most every field doubles not only in science and technology, but also in areas such as theology and Sacred Scripture. More has been learned in the last two generations than in the prevous history of mankind. Change also affects the relationships between people. As our knowledge has increased, the traditional relationships have changed; children no longer respond to their parents as they once did. Surely students react differently to teachers and administrators. Tradition and prior expectation no longer dictate how people are going to behave. There is no longer a movement along a definite path.

Information is power. Yesterday, land, Church authority, education and oil were power, but today information is power. People with the right information at the right time will have the power to make right decisions. They will have influence over others. Therefore, there is a critical need for Christian values and social awareness in the collection and use of information.

We live in a global village which is experiencing trends which are no longer acceptable. In 1980, in Toronto, 2000 futurists gathered. At the conclusion fo their meeting they identified 65 possible futures, 12 probable futures and 3 preferable futures. To insure one of the 3 preferable futures, we must, as a global society, reverse several trends now identified. Preferable means that there would be enough air, water and food. Of course, in the 12 probable futures, there was nuclear destruction and many other things we would not like to see happen. The futurists are telling us that, in approximately 20 years, the window will close on our ability to make decisions to influence the trends that we see taking place now. If we have a 20 year window as they suggest, then the first graders next

year will just be graduating from college when the window closes. To work with next year's first graders will be too late!

Another point that must be made is that the technology that is available today can be used to make the world a better place in which to live; it can be used to humanize the world. If the Gospel is preached and proclaimed correctly, it will convince us that our part of the world cannot continue to exist by exploiting some other part of the world. Certain populations can no longer compel people in other lands to support their living standard while they themselves are cheated out of a fully human life. If the living out of Christian principles doe not end this era of exploitation, then data communications will. There are other reasons why we have to look at this situation from a Christian point of view. We are in danger of losing hope. In the past, we lived with earthquakes, plagues and floods and we made it; but now we are poisoning the air, water and earth. Nuclear destruction is obviously a major concern and megafamine has been predicted by respected futurists.

We are in danger of losing idealism. During the 1960's, college students were questioning and challenging; were concerned about social issues and values. Today, very often college students bury themselves in computer rooms, concerned only with the computer power at their finger tips. They place little or no value on liberal education, Christian social thought and human idealism. What does this say to Catholic educators who enjoy the freedom and flexibility to adjust to change more than any other system and are in business to proclaim the Christian message and promote Christian values? It says that the problemsolvers of the 80's need the help of both the Christian principles and the technology of the day. Technicians without values spell disaster. Catholic educators can no longer be satisfied to produce award winning engineers who solve problems by creating Love Canals. It says we will either master the technology or it will master us. We can't ignore it—it won't go away. To help a young adult to develop a sound value structure is a human endeavor. It demands time and skill. It demands student-teacher contact in small groups and one-on-one. It demands goal oriented methodology and accountability, both economic and educational.

Today's microtechnology can help greatly in many of these endeavors. Computer costs are falling annually. Computer companies are fighting with one another to place their hardware in schools. While the state of the art in educational software is chaos at the moment, it won't last. When the dust begins to settle we have to know the difference between good and bad software products. We can choose to wait five years and never again catch up, or imitate the public schools and never again catch up. Finally, we can mobilize our effort to become literate regarding microtechnology and use it for the purpose of freeing human beings to do the work of human beings in a Christian values-oriented education.

Many Catholic school adminstrators must change their behavior. Unfortunately, there are administrators all over the country who are spending whole summers scheduling the school by hand, wrestling with impossible conflicts or worse, paying a service bureau to do the same thing. Many are making decisions with little or no updated information regarding expenses, outstanding tuition or other sources of revenue. Often, they are out of touch with alumni and others who could support worthwhile school projects and planned future growth. Finally, some are paying computer service companies large amounts of money for paper and ink that is outdated the minute they receive it.

In addition, teachers throughout the country are forced out of the one-on-one reltionship with students because of the non-human tasks they must perform on a daily basis such as: drill and practice, student achievement, recordkeeping, testing and test correcting or diagnosis of learning styles and problem areas. Consequently, the one-on-one student-adult relationship which is necessary for role modeling and values education is most often limited to the athletic field, the drama stage, or whatever extracurricular activities the school happens to sponsor.

Guidance personnel, registrars and attendance personnel must change if we are to improve education. Currently, they continue to waste uncounted hours in an effort to maintain updated records so that the right information will be availalbe at the right time. Information demanded by parents, colleges and employers is good information, but very time consuming to collect by hand. The computer can collect and analyze this information infinitely faster than it can be done by hand.

Before 1980, an on site computer center could easily cost upwards to $100,000 and required a technically trained person to operate it. In addition the administrative software had to be written or purchased at a high price. After 1980, with the aid of competent advice, a small system can be purchased and expanded annually to fit school needs. Appropriate software can

be purchased at a reasonable cost so it can be replaced when it becomes obsolete. Help and resources are needed but they aren't readily available. However, model computer centers appropriate for small schools aren't being researched and the results disseminated. Computers can be operated with a minimal amount of technical knowledge but the necessary participation in workshops often is not encouraged, planned for, and followed up with teacher software resource centers.

We faced a similar situation regarding Catholic school boards. The adoption of the board concept was thought to be necessary given the changing time introduced by Vatican II. At the time, the National Catholic Educational Association took a leadership role and provided the necessary ingredients for transition. Appropriate models have researched and the results published for any school that wanted help. A support team of experts was formed and made available through N.C.E.A. The results of the project were published and schools encouraged to participate.

MICROCOMPUTERS IN EDUCATION

Why?

Microcomputers make excellent teacher aides:

- They can give personal attention to hundreds of students
- Their patience is inexhaustible
- They're rarely in a hurry to get back to scholarly research
- They're never sarcastic

Also they:

- Cost less to repair than human brains
- Aren't unionized
- Never get tired

How? (Applications)

I. Computer as Object of Instruction:
(*Computer literacy, programming skills*):
- Microcomputer hardware
- Microcomputer software
- Programming
- Applications
- Networks and disturbed processing

II. Computer as Medium of Instruction:
(*Computer aided instruction*):
- Computer conducted drill and practice
- Computer assisted instruction
- Computer managed instruction
- Experimental learning
- Problem solving
- Computer assisted concept understanding
- Information processing
- Dynamic library
- Simulation
- Word processing
- Learn by teaching (students prepare microcomputer based tutorial programs)
- Teacher training
- Classes in basic skills: Programming (Basic, Pascal), problem solving using micros, applications in various fields, impact upon society

III. Computer as Administrative Assistant:
- Word processing
- Curriculum development
- Assist in lesson selection
- School scheduling
- Record maintenance (e.g., diagnostic profiles)
- Analyzing laboratory data
- Managing independent study courses
- Athletic team statistics
- Auto parking permits
- Locker assignments
- Basic competencies records
- Business/Personnel records
- Daily attendance
- Equipment inventory
- Grade reporting process
- Honor roll
- Failure lists
- Library records and reports
- Class rankings
- School calendar
- Student activity records
- Student permanent records
- Student progress reports
- Textbooks inventories
- Other analytical teaching evaluations
- Tuition accounting
- Test correction (standardized/teacher made)

Is it now time for N.C.E.A. to provide the leadership to: survey the Catholic secondary schools in the country to find out where computer centers are already operating effectively, maintain an office which catalogs and studies what hard and software is most appropriate given today's constantly changing technology, publish literature, offer administrative workshops possibly on a Catholic college campus where microtechnology and education are given priority status and provide schools with support similar to that provided in the late 60's regarding Catholic school boards.

Microtechnology is here and it is never going to go away. We are faced with two choices as we enter the Information Age. We can get about the business of making it work for us in our effort to have more human, value-oriented schools that accept the challenge of proclaiming the Christian message in the next two decades, or we can adopt the position that microtechnology really has little to contribute to the proclamation of the Christian message. In either case, it would seem that the window of decision—making is rapidly closing on educators as they watch the class of 1998 enter first grade next year.

Meeting the Challenge of Catholic Secondary Education

DR. JOSEPH F. ROGUS

The major focus of conference dialogue has been the question, "What are the purposes of the Catholic secondary school?" It is appropriate that we have spent so much energy reexamining the schools' reason for being; it is similarly important that we not evade the question of how to counter in schools the day-to-day obstacles to staff focus on these same issues.

Introduction

The daily pressures "to keep the school afloat" commonly derive from consideration among administrative and teaching staff important conceptual questions. This fact explains, at least in part, why the more things change in schools, the more they remain the same. The power of the day-to-day maintenance press is commonly underestimated. I've tried to take into account this press in identifying four challenges confronting Catholic secondary education. I have also tried to avoid being redundant with respect to the issues earlier presented.

Before proceeding to a presentation of challenges, I'd like to state several assumptions which underlie not only the substance of but the processes recommended for addressing the challenges to be noted. The assumptions are:

- In the administration of schools, the urgent will usually drive out the important unless a conscious effort is made to prevent such;
- The building principal is the single most important figure in setting the upper limits for the potential effectiveness of change efforts;
- The individual school, not the diocese or province, is the most basic unit for bringing about effective program change;
- Meaningful change is evolutionary, proceeding in small, incremental steps.

As each challenge is explicated, these assumptions will reappear, however indirectly. Each assumption is based on research findings relative to the culture of schools and effective change efforts; each is borne out in what happens in effective secondary schools.

Four Challenges

Challenge I: *The culture of schools as it impinges upon the Catholic secondary schools' achievement of its basic missions must be countered.*

Many of the important and desirable Catholic school outcomes identified in this conference are difficult to achieve. Collaborative planning with staff and community, the achievement of organizational gentleness, the promotion of positive student self-esteem and a Catholic sense of social justice—each is a worthy outcome. Each is difficult to achieve because the culture of schools impinges on its achievement.

Culture is defined by Benedict as "the glue that binds people together, the ideas and standards they have in common."[1] Culture defines the permissible

[1] R. Benedict, *Patterns of Culture* (New York: Houghton-Mifflin, 1959), p. 16.

ways in which goals can be approached. Five currents can be identified in the stream of school culture: (1) a hierarchical status structure; (2) a production/control orientation; (3) a paradoxical value pattern; (4) dysfunctional self-reliance; and (5) excessive performance expectations. Each of these currents influences teacher attitude and behavior; together, the currents constitute a cultural force that individual teachers are virtually powerless to withstand.

The **hierarchical status structure** current grows out of the bureaucratic model upon which school organizations are built. As Blau points out, bureaucracy, with its hierarchical principle of control, its regularization of activities, and its uniform performance standards is a highly efficient way of organizing people to accomplish work.[2] In school organizations, however, some of the values, norms, and expectations fostered by the bureaucratic model present difficulties for staff in working toward such outcomes as collaborative planning and promoting student self-esteem.

The concept of vertical organization, for example, means that everyone is a superordinate or a subordinate of someone else. Teachers "report to" principals, but they "supervise" students. Principals and teachers tend to engage in little joint discussion and problem solving, while teachers often perceive their role to be knowledge dispensers rather than facilitators of learning.[3] Principals, overburdened with "housekeeping chores," often feel resentful of teachers. Teachers, likewise, come to see students as antagonists, and this "we-they" mentality permeates all levels of interaction within the school. While hierarchical status differences are helpful for organizational control, they are detrimental to collaborative learning or problem solving.

A cultural phenomenon related to hierarchical status is the **production/control orientation** common to schools. Etzioni points out that forces within the school culture lead to goal-displacement.[4] From emphasis on the stated goals, which usually call for divergent thinking and creativity, school practices drift toward a primary concern with unstated goals which stress convergent thinking and conformity. Extensive rules and regulations, so characteristic of bureaucratic organizations, coupled with routinization of activity and batch-processing of students, produce major constraints on human interaction within the school.[5] Rules and regulations promote order at the expense of student freedom. But it is not only student freedom that is limited; teachers and other staff members are also less fully in control of their time and their actions. By routinizing activities within the school by means of time segmentation and rigid curriculum sequences, the future becomes more predictable, but life becomes less exciting. Furthermore, the norm of grouping one teacher with many students fosters teacher activity and student passivity, just the reverse of the conditions needed for effective learning. In this setting, passionate teacher-student interactions occur all too frequently around disciplinary rather than learning issues, further reinforcing the control orientation of the school. Preoccupation with control, in turn, makes focus on independent learning outcomes for students as well as substantive curriculum change difficult to achieve.

The culture of schools is further characterized by a **paradoxical value pattern.** While instruction of the young is what schools presumably are all about, status and professional prestige come through administration and other specializations rather than through teaching. The education profession is thus characterized by the absence of recognition for distinction and high achievement in teaching, a major paradox.

In addition, while teaching is an art based on scientific principles, its technology is weak. Answers do not exist to important interactive questions such as "which instructional approach is most effective with which students who possess which set of characteristics?" The working technical vocabulary of teaching is imprecise. As Haller indicates, without a technical filter, each teacher must laboriously construct ways of interpreting what is significant.[6] The uncertainty on crucial questions and the imprecision in communication contribute to a diminished self-concept among many teaching staff. This perspective of inadequacy leads teachers to indulge in such forms of self-punishment as working long hours, tolerating unfavorable working conditions, and leading restricted and self-denying lives.

[2]P. M. Blau, *Bureaucracy in Modern Society* (New York: Random House, 1956).

[3]S. B. Sarason, *The Culture of the School and the Problem of Change* (Boston: Allyn and Bacon, 1971), p. 12.

[4]A. Etzioni, *Modern Organizations* (Englewood Cliffs, N.J.: Prentice-Hall, 1964).

[5]P. A. Cusick, *Inside High School: The Student's World* (New York: Holt, Rinehart & Winston, 1973).

[6]E. Haller, "Teacher Socialization: Pupil Influences on Teachers' Speech" (Ph.D. diss., University of Chicago, 1966).

In addition, with the absence of a strong educational technology, teachers and administrators tend to rely on patterns of instruction and organization that have passed the test of time, if not the test of effectiveness. In *Looking Behind the Classroom Door,* Goodlad and Klein conclude that most schools are oriented to some generally accepted concept of what school is . . . and not to an ongoing inquiry into either group or individual learning needs of specific children in particular communities.[7]

In essence, then, while schools have as a primary purpose the promotion of scholarly inquiry on the part of students, teachers and administrators themselves engage in little search behavior and dialogue on professional questions. Schaefer notes that even those teachers who might wish to reflect systematically upon their experience are discouraged from doing so by the sheer pressure of the teaching schedule.[8] The absence of reflection has the effect of reinforcing educators' negative self-concepts; this in turn makes more difficult the task of getting staff involved in substantive inquiry on basic questions.

A related characteristic of the culture can be defined as **dysfunctional self-reliance.** While teachers possess a low self-concept, and teaching technology is weak, most schools are organized in a manner that reinforces the first condition and precludes the possibility of overcoming the second.

Schools are generally of eggcrate design with self-contained classrooms down both sides of the hallway, and most school personnel work very much apart from their colleagues. As Lortie points out, this cellular form of school organization removes interactions between teachers to the margin of their daily work.[9] Major psychic rewards must be earned in isolation from one's peers. Schaefer observes that the isolation of teachers in walled-off classroom cubicles encourages the conception of the replaceable cog in a massive machine. The physical separation of one teacher from the other, together with the inordinate fullness of the teaching schedule, preclude the development of real collegial relationships and of productive professional discourse.[10] It is by oneself that one attempts to cope with the realization of inadequacy in knowledge, understanding, and technique. Furthermore, each teacher is expected to handle all problems and the needs of all children with minimal help.

For many teachers, aloneness becomes loneliness. When problems are encountered and their resolution is unclear, when decisions are made and sometimes criticized, when the present poses more questions than answers and no one seems to care, the aloneness can become almost unbearable. This aloneness is poignant in the face of problems which cannot be solved by the individual teacher working alone.

While many, if not most schools, have a staff of support personnel, the "helpers" are seldom perceived to be helpful. Most support personnel are located outside of the classroom setting, are available only at specified times, and hold greater organizational status than those whom they are supposed to help. Sarason notes that these factors contribute to a tendency on the part of supervisors to define help in terms of getting the teacher to do something differently. The teacher, on the other hand, is asking the supervisor to act on the problem. It is not surprising, then, as Jackson points out, that teachers come to view supervisors' visitations as a threat.[11] Again, the way professionals interact in the school culture makes difficult the achievement of meaningful program change.

A final pervasive factor within the school culture is what may be termed **excessive performance expectations.** New teachers come to the profession with a desire to make a difference in the lives of students and with only an abstract and vague understanding that teaching is tremendously demanding, both physically and emotionally. Once on the job, however, the picture rapidly becomes more clear. As Lortie notes, the new teacher is responsible from the first working day for the same tasks as the veteran, and the anxiety induced is enormous.[12]

Teaching requires extensive giving of self. When reinforcement for teaching efforts is lacking, as it frequently is, the ability to keep giving is likely to wane. With depletion of energy comes frustration, and with frustration, boredom and defensive behavior. Sarason states: "When the teacher is alone with many and diverse children, subject to all kinds of internal and external pressure to give, and when the level of giving exceeds the levels of getting, even the model teacher is

[7]J. I. Goodlad and M. G. Klein, *Looking Behind the Classroom Door* (Worthington, Oh.: Charles A. Jones, 1974).

[8]R. J. Schaefer, *The School as a Center of Inquiry* (New York: Harper & Row, 1967), p. 36.

[9]D. Lortie, *Schoolteacher: A Sociological Study* (Chicago: University of Chicago Press, 1975).

[10]Schaefer, *School,* p. 41.

[11]P. Jackson, *Life in Classrooms* (New York: Holt, Rinehart & Winston, 1968).

[12]Lortie, *Schoolteacher.*

hard pressed to escape the psychological effects of routine."[13]

Under the best of circumstances, teaching is a strenuous activity. Teachers at the secondary level may have to meet the needs of 160 or more students each day. Add to these expectations the loneliness of bearing all classroom problems and the frustration that comes from a weak technical knowledge base, and the result is often devastating to both morale and effectiveness, as well as to positive inclinations toward change efforts.

The five cultural factors described are interactive. Unless these forces within the culture are addressed singly and collectively, a great deal of constructive "where are we going" dialogue is likely to be only a form of intellectual gymnastics.

Figure 1
SUGGESTED TACTICS FOR COUNTERING THE SCHOOL CULTURE

For Administrators

Arrange regular faculty socials wherein formal roles are set aside.

Work with faculty to develop strategies for reinforcing "excellence" in teaching.

Make program decisions only after faculty input.

Reinforce faculty for the positive happenings within the building.

Make sure that teachers have instructional assistance available when they need it, and at the level of implementation.

For Faculty

Invite administrators to visit classrooms.

Reinforce administrators for the good things they do.

Invite diocesan office staff to assist in program planning and implementation.

Check if promoting independent learning is a real goal for students or a "paper tiger."

Identify within the department a set of "subject content issues" and begin addressing them.

Try informal teaming with other teachers in your subject area.

[13]Sarason, *Culture*, p. 169.

Suggested Tactics: A Thought Starter. In Figure 1 are a series of thought-starting suggestions for countering the cultural factors identified. The ideas are easy to suggest and difficult to implement, if only for the fact that the impinging cultural factors are so ingrained. The listing is suggestive. Hopefully you will build on the list. A staff working together can develop a more powerful set of ideas. Developing and carrying out such positive steps are essential preconditions to making progress on the conceptual challenges presented. In essence, unless our house is in order, it is impossible to give the positive energies essential to addressing the more distant but important questions confronting us.

Challenge II: *Make staff development and Catholic teacher formation activities work.*

Extending further the theme of countering the school culture, one additional factor warranting attention from faculties is the fact that staff development and in-service activity are perceived in less than positive ways by teachers and administrators and with good reason. Staff development has been described by Wood and Thompson as the "ghetto of American schools," as unsupported, neglected, and ineffective. Less than one percent of most school budgets are focused on staff development; the management of development and in-service activities has seldom been taken seriously; and most teachers and administrators view development and in-service activities as both **important** and **impotent.**

The changes in program called for in this conference, such as initiating new emphases on computers, renewed Christian formation activity, and curriculum reexamination in light of the principles of the gospel require effective staff development if the changes are to be implemented and any differences made in the lives of faculties and students. More of what has been done under the name of staff development will not be better.

Staff development, simply defined, is a broad set of activities designed and carried out to assist staff in developing their professional-personal competence. Activities can be informal and/or formal. Informal activities are the day-to-day actions occurring in the school which have staff development implications. These include such regularities as involvement of faculty in decision-making, the conduct of the personnel evaluation program, and day-to-day interactions. These informal activities are important in that they set the upper limits for the effectiveness of formal pro-

grams. If informal activities are perceived by staff as evidence of a commitment to assist each faculty member to grow, formal activities can be effective. If the outcome of the day-to-day operation is that staff perceive themselves as "hired hands," the probability of any formal activity being effective is minimal.

Formal activities include such planned development programs as conferences, committee work, **in-service programs,** independent study, and school visitations. In-service programming is a common, important formal staff development activity. It is also **but one** form of staff development activity.

Figure 2 contains a checklist for administrator and faculty use in assessing a school's staff development efforts. The items capture the major research findings relative to effective staff development programming and embody the themes of collaborative planning, program thoroughness, and program assessment. Hopefully, the checklist can be helpful.

While the checklist focuses on building focused faculty development, two additional observations relative to administrator and future teacher development are appropriate:

1. The provision of on-site assistance to building administrators should be a matter of concern in all dioceses. Building administration, like teaching, is lonesome and often lonely activity. Few school systems provide "helping" support to building administrators. The provision of such support and the development of "leagues" of principals to provide mutual assistance are essential if building administrators are to maintain over the long term a constructive approach to leadership.
2. The teaching profession is presently experiencing a serious "brain drain." The "best and brightest" students are staying away in droves from education as a field. To counter this understandable trend, all professional staff must actively recruit the most able students to the profession. If we don't, no one else will.

Figure 2
STAFF DEVELOPMENT PROGRAMMING:
In the space provided after each item, check "Yes" or "No" as appropriate.

I Formal Processes	Yes	No
A. Commitment		
1. Do we have included in the school's policy statements a statement of commitment to the importance of staff development?	____	____
2. Are financial resources committed to staff development programming?	____	____
3. Do we regularly demonstrate to staff commitment to assist them in their personal-professional growth?	____	____
4. Do we have a staff development planning committee for the building?	____	____
5. Is the planning committee representative of faculty?	____	____
B. Need Assessment and Diagnosis		
1. Are goals for the staff development program established?	____	____
2. Are program goals disseminated to faculty?	____	____
3. Is provision made for gathering need assessment data from:		
a. teachers	____	____
b. administrative staff	____	____
c. central office staff	____	____
d. data sources e.g. student plan, achievement data, attitude inventories, etc.	____	____
4. From the data collected, are objectives determined?	____	____
5. Are program objectives achievable given the limited resources available?	____	____
6. Do program objectives reflect the range of difference among departments and individuals?	____	____

Continued on next page

Figure 2 (continued)

	Yes	No
C. *Development*		
1. Are planned learning activities congruent with objectives selected? (See figure 2)	____	____
2. Within planned program activities, are the principles of "adult learning" honored?	____	____
3. If consultants are to be involved in program delivery, is the way they are used defensible?	____	____
4. If an in-service program(s) is to be part of the planned activities, are the principles of effective in-service followed?	____	____
D. *Implementation and Evaluation*		
1. Can the plan as conceived be carried out?	____	____
2. Is the plan being carried out as conceived?	____	____
3. Where changes in the initial plans are necessary, is the substance of the plan maintained?	____	____
4. Are evaluation mechanisms keyed to the objectives established?	____	____

II Informal Processes	Yes	No
A. *Day to Day Interactions*		
1. Do we consciously interact positively each day with as many individual faculty as we can?	____	____
2. Do we reinforce staff for work effectively done?	____	____
3. Do we go out of our way to assist staff in pursuing their own professional growth?	____	____
B. *Administrative Involvements*		
1. Do we involve staff in program-related decisions?	____	____
2. Do we delegate authority along with responsibility?	____	____
3. Do we carry out the personnel evaluation program from a staff development perspective?	____	____
C. *Modeling*		
1. Do we read and share our enthusiasm for ideas with staff?	____	____
2. Do we actively pursue our own professional growth?	____	____

Challenge III: *Refine resource sharing capabilities at the building and system levels and expand the available resource base.*

As the economy continues to tighten and resources become more scarce, it is encumbent upon all professional staff to use existing resources wisely and to develop new resources. Such a dual emphases require that school staffs first look within and then extend their vision to the larger community.

In individual buildings, checks need to be made that sharing of materials and equipment take place among staff. "Hoarding" is out. Each department should know which equipment is "owned" by all departments, and each must feel free to call upon those departments' resources without feeling uncomfortable. Between and among diocesan schools, the sharing of material and people resources must become increasingly common. A compendium of system resources should be kept centrally so as to preclude the possibility of any school's engaging in unnecessary materials purchases.

Active efforts must also be initiated to strengthen relationships with universities (particularly Catholic universities), the business community, and social service agencies. None of these expanded relationships will be easy to achieve.

The secondary school-university relationship has historically been tenuous. The rule within the relationship has been one of distrust and quiet non-intervention. This cannot continue. Each institution needs the other, not to duplicate service but to complement the services each has available. As a starter step, it would be wise for school staffs to try and involve a selected university staff member in curriculum or staff development planning at the building level. No one can assume that help will be unavailable; each needs to reach out and get some cooperative activity going.

Schools, Catholic or otherwise, have a history of doing things alone. They have worked singularly in the face of problems such as drug and alcohol abuse not of their making. The more schools work alone, the more others leave them alone. Schools need all the resources they can get. In this light, besides attempting to expand resources through university involvement, it is worthwhile to expand the partnership thrust to the business community and to social agencies as well. Throughout the country, such partnerships are becoming commonplace. If Catholic secondary schools can expand their resources, potential impact is increased, new constituencies develop, and schools increase their development potential.

Challenge IV: *Refine the processes of program planning and evaluation.*

The last challenge is in one sense the most difficult, as it requires change in an historically embedded thinking pattern. As a professional group, educators have been more activity than outcome oriented. "What we do with students" has been more powerfully embedded in our mindset than are the outcomes toward which we have worked.

While Catholic secondary schools have conventionally gathered standarized achievement data, in a manner similar to our public school counterparts, they have seldom gathered data on program effectiveness in art, music, the social sciences, and physical education. How effective are Catholic secondary schools in these areas? In most instances, we do not know. More importantly, we also have little evidence by school on our effectiveness in achieving our distinctive missions. How effective are we in helping youngsters achieve a synthesis of faith and culture? Of faith and life?

It is now more important than ever that these questions be addressed. To enhance our professional integrity, to gather data for program revision and strengthening, and to build baseline data to assist in development efforts (both financial and student) we need to strengthen our product assessments.

Evaluation begins with the planning process. A worthwhile first planning step may be to take a school goal, usually a "God, motherhood, and country statement," and translate it to an objective for a year. The goal is broadly directional; the objective is a precise, measurable/assessable statement. For example, the goal "Students will develop a sense of service mission" may be translated to the objective, "The mean number of service involvements for seniors for year 1983-84 will be 2 or greater;" the goal "Students will develop knowledge of Catholic Doctrine" might translate to the objective "Students at each grade level will achieve a mean score of 80% or better on the *Test of Knowledge of Church Doctrine* developed by the Religion department for each grade level." Once an objective is well stated, the follow-up steps can be easily developed.

These examples are only suggestive. What is important is that each faculty identify the outcomes important to them, communicate their desired outcomes to constituencies, test for the outcomes, and report the results. For, in a simple sense, "if we don't know where we're going, we can end up someplace else." The potential for "somewhere else" movement can be avoided if there is precision in program planning and monitoring.

Precise monitoring would also permit us to link closely student achievement and program cost. Such a linkage, and I say this with bias, would enable us in Catholic secondary schools to establish more effectively than ever with our constituencies what a marvelous bargain Catholic Education is.

Closing Comments

Four challenges to Catholic secondary Schools have been presented. No attempt has been made to replicate the concerns addressed earlier, but to expand upon the context and processes essential to permitting these concerns to be addressed effectively.

Our Catholic secondary schools have made a remarkable contribution to the quality of American life. They are darn good now; they can be even stronger if we address the contextual and process challenges identified so as to facilitate our working together, helping each other to grow, expanding our resource base, and achieving greater precision in program evaluation and progress reporting.

Summary

Throughout the seminar, the participants had an opportunity to react to the individual presentations and to interact in small groups. From these sessions arose a number of interests, concerns, questions and recommendations for further action. These thoughts centered around the following major topics:

What makes Catholic schools Catholic?

Research identifies five characteristics found in Catholic schools: good discipline, excellent attendance, rigorous coursework, plentiful homework and consistent student behavior. Are there other essential components of a truly Catholic secondary school? What is meant by a community of faith? How do we teach values and what values do we teach? What is the purpose and the means of Catholic secondary education?

Collection and sharing of data

There is a definite need for some agency, such as NCEA, to collect and disseminate information about Catholic secondary education; about those practices and procedures that are especially effective in a Catholic school: programs, effective administrative practices, curriculum development, student/parent involvement and resources. At the present time, it is difficult to obtain information about successful programs in Catholic schools.

Education and new technologies

How can educational programs be developed utilizing new technologies to serve the students and teachers in the best possible manner? Should the computer become an integral part of the curriculum? If so, how can this be accomplished? Can we utilize the advanced technology to help us in our effort to develop more human, value-oriented schools that accept the challenge of proclaiming the Christian message? Should NCEA provide the leadership in helping schools take advantage of the new technologies?

Curriculum

What should be taught, how should it be taught, when should it be taught and why should it be taught? These questions must be answered today more than ever before because of the recent technological developments. How do we make the computer an integral part of our total educational program?

Teacher preparation

Colleges and universities need to further their efforts in preparing students to teach in Catholic secondary schools. What makes a Catholic teacher Catholic? What experiences, knowledge, skills and values do teachers need to be effective in Catholic secondary schools?

Administrator preparation

The vast majority of all new Catholic school administrators will be lay people. How can we best prepare these people to assume the responsibilities of administration? What experiences, knowledge, skills and values do Catholic school administrators need to be effective?

Inservice

What is a good inservice program? How can we improve the quality of education with our inservice programs? Who should do it? When should it be done? Why should it be done? These questions and many others like them must be addressed if we hope to improve the quality of education in our schools.

The specific challenges that were offered by the various small groups in their concluding sessions were as follows:

- There is a need to develop a clear mission statement for Catholic secondary education with measurable outcomes which could be identified by administrators, teachers, students and parents.
- We must make further efforts at integrating Christian values within the philosophy, objectives and the curriculum of all Catholic secondary schools. We should work to keep our schools identifiably Catholic.
- A further effort needs to be made in terms of the spiritual formation of our students. We must utilize every effort to bring about an integration of the gospel and education within our schools.
- We must develop various means of responding to the information explosion by using technology effectively, morally and creatively.
- We must come to grips with the effects of computer technology on Catholic secondary education.
- Efforts should be made to effectively harness and utilize the new technology for the growth and development of today's young Christians.
- There should be a "clearing house" established in NCEA for information about ideal programs, successful and effective administrative practices, curriculum development, student and parent involvement and resources people.
- It is important to develop data bases which will free individual schools from duplicating efforts in problem solving.
- We need to develop a centralized data base. The possible involvement of NCEA in the collecting, cataloging, and disseminating of data and materials should be studied carefully.
- Further efforts need to be taken to increase the Christian formation of school administrators and teachers.
- Catholic colleges and universities need to further their efforts to develop the very best programs for the preparation of teachers and administrators for Catholic secondary schools.
- We need to bring more teachers to an awareness of their own need for on-going development and subsequently provide programs that will foster their personal and professional development.
- Training programs for secondary school administrators need to be developed on specific topics such as staff and leadership development.
- Consideration should be given to the development of short term inservice programs for Catholic school administrators through the use of audiovisuals such as videotape or through the development of a road show by NCEA.
- Model programs of inservice education need to be developed for teachers and administrators in Catholic secondary schools.
- Regional programs and workshops need to be developed to provide administrators with the very best management skills.
- We need to learn to integrate our development efforts with the total school program.
- There needs to be the development of an on-going "think tank" situation which would address the philosophical underpinnings of American Catholic education.
- The major issues discussed at this seminar should be brought to regional meetings of NCEA secondary school administrators for their consideration and enlightenment.

The purpose of this seminar was to begin a study of Catholic secondary education. It is our fervent hope that with this document the process has begun.

Rev. Robert J. Yeager
Dr. Donald J. Frericks

Appendix

STATISTICAL INFORMATION RELATING TO CATHOLIC EDUCATION

The following information was taken from the publication, *United States Catholic Elementary and Secondary Schools 1981-1982: A Statistical Report on Schools, Enrollment, Staffing and Finances* published by the National Catholic Educational Association, Washington, D.C.

TABLE A-1 Public and Private School Enrollments 1955 thru 1985

	Total Enrollment	Public		Private	
		Pupils	%	Pupils	%
1955	35,280,000	30,680,000	87.0	4,600,000	13.0
1960	42,181,000	36,281,000	86.0	5,900,000	14.0
1965	48,473,000	42,173,000	87.0	6,300,000	13.0
1970	51,309,000	45,909,000	89.5	5,400,000	10.5
1975	49,991,000	44,791,000	89.6	5,200,000	10.4
1980	46,094,000	41,094,000	89.1	5,000,000	10.9
1985	44,794,000	39,794,000	88.8	5,000,000	11.2

Source: Projections of Educational Statistics to 1986-87, NCES, p. 16

TABLE A-2 Private Education—By Religious Affiliation 1965-66 and 1978-79

	1965-66		1978-79	
	Schools	Pupils	Schools	Pupils
Roman Catholic	13,484	5,481,300	9,849	3,269,800
Lutheran	1,457	188,500	1,485	217,400
7th Day Adventist	1,149	62,600	1,106	148,200
Baptist	145	25,200	858	204,100
Jewish	272	52,600	406	101,800
Episcopal	320	48,600	314	76,500
Methodist	46	5,600	60	11,200
Presbyterian	36	4,800	60	12,800
Friends	56	10,600	50	14,600
Other Church-Related	612	83,700	1,531	281,200
Total Church-Related	17,577	5,963,500	15,719	4,337,600
Not Church-Related	2,369	341,300	3,947	746,700
Total Private	19,946	6,304,800	19,666	5,084,300

Source: Statistics of Nonpublic Elementary and Secondary Schools, 1965-66, National Center for Education Statistics, p. 7.

TABLE A-3 Number of Catholic Schools
1971-1982

In 1981-82, there were 47 fewer elementary and 18 fewer secondary Catholic schools than there were in the previous year. The declines in the number of schools since 1970-71 have been as follows:

	Elementary		Secondary		Total	
	Schools	%	Schools	%	Schools	%
1971-72	388	4.1	121	6.1	509	4.5
1972-73	216	2.4	69	3.7	285	2.6
1973-74	197	2.2	62	3.5	259	2.5
1974-75	132	1.5	38	2.2	170	1.7
1975-76	108	1.3	43	2.2	151	1.5
1976-77	59	0.7	30	1.8	89	1.1
1977-78	77	0.9	30	1.8	107	0.9
1978-79	45	0.6	29	1.8	74	0.8
1979-80	59	0.7	24	1.5	83	0.9
1980-81	57	0.7	24	1.5	81	0.8
1981-82	47	0.6	18	1.2	65	0.7

TABLE A-4 Elementary and Secondary Schools—by Region
1977-78 thru 1981-82

	1977-78	1978-79	1979-80	1980-81	1981-82
Elementary					
New England	563	557	551	548	541
Mideast	2,441	2,421	2,394	2,361	2,316
Great Lakes	2,187	2,175	2,160	2,147	2,135
Plains	913	910	904	901	898
Southeast	858	855	853	848	861
West/Far West	1,242	1,241	1,238	1,238	1,245
United States	8,204	8,159	8,100	8,043	7,996
Secondary					
New England	139	135	133	129	126
Mideast	468	456	447	438	430
Great Lakes	347	336	331	327	322
Plains	176	176	172	169	169
Southeast	198	198	198	197	194
West/Far West	265	263	259	256	257
United States	1,593	1,564	1,540	1,516	1,498
All Schools					
New England	702	692	684	677	667
Mideast	2,909	2,877	2,841	2,799	2,746
Great Lakes	2,534	2,511	2,491	2,474	2,457
Plains	1,089	1,086	1,076	1,070	1,067
Southeast	1,056	1,053	1,051	1,045	1,055
West/Far West	1,507	1,504	1,497	1,494	1,502
United States	9,797	9,723	9,640	9,559	9,494

TABLE A-5 Percentage of Schools—by Region
1976-77 and 1981-82

	Elementary		Secondary		All Schools	
	1976-77	1981-82	1976-77	1981-82	1976-77	1981-82
New England	7.0%	6.8%	8.7%	8.4%	7.3%	7.0%
Mideast	29.8	29.0	29.4	28.7	29.7	28.9
Great Lakes	26.5	26.7	21.9	21.5	25.8	25.9
Plains	11.1	11.2	10.8	11.3	11.1	11.3
Southeast	10.5	10.8	12.5	12.9	10.8	11.1
West/Far West	15.1	15.5	16.7	17.2	15.3	15.8
United States	100.0	100.0	100.0	100.0	100.0	100.0

TABLE A-6 Enrollment by Region—Thousands of Pupils
1977-78 thru 1981-82

	1977-78	1978-79	1979-80	1980-81	1981-82
Elementary					
New England	155	149	146	144	148
Mideast	809	784	755	739	736
Great Lakes	643	630	604	599	590
Plains	214	209	201	199	199
Southeast	258	254	250	250	252
West/Far West	342	339	337	338	341
United States	2,421	2,365	2,293	2,269	2,266
Secondary					
New England	68	68	68	68	69
Mideast	290	283	279	276	272
Great Lakes	217	207	208	205	198
Plains	77	76	73	71	70
Southeast	92	93	93	92	92
West/Far West	124	126	125	125	127
United States	868	853	846	837	828
All Schools					
New England	223	217	214	212	217
Mideast	1,099	1,067	1,034	1,015	1,008
Great Lakes	860	837	812	804	788
Plains	291	285	274	270	269
Southeast	350	347	343	342	344
West/Far West	466	465	462	463	468
United States	3,289	3,218	3,139	3,106	3,094

TABLE A-7 Percentage of Enrollment by Region 1977-78 thru 1981-82

	1977-78	1978-79	1979-80	1980-81	1981-82
Elementary					
New England	6.4%	6.3%	6.4%	6.3%	6.5%
Mideast	33.4	33.2	32.9	32.6	32.5
Great Lakes	26.6	26.7	26.3	26.4	26.0
Plains	8.8	8.8	8.8	8.8	8.8
Southeast	10.7	10.7	10.9	11.0	11.1
West/Far West	14.1	14.3	14.7	14.9	15.1
United States	100.0	100.0	100.0	100.0	100.0
Secondary					
New England	7.8%	8.0%	8.0%	8.1%	8.4%
Mideast	33.4	33.2	33.0	32.9	32.9
Great Lakes	25.0	24.3	24.6	24.6	23.9
Plains	8.9	8.9	8.6	8.5	8.4
Southeast	10.6	10.9	11.0	11.0	11.1
West/Far West	14.3	14.7	14.8	14.9	15.3
United States	100.0	100.0	100.0	100.0	100.0
All Schools					
New England	6.8%	6.8%	6.8%	6.8%	7.0%
Mideast	33.4	33.2	33.0	32.7	32.6
Great Lakes	26.2	26.0	25.9	25.9	25.5
Plains	8.8	8.8	8.7	8.7	8.7
Southeast	10.6	10.8	10.9	11.0	11.1
West/Far West	14.2	14.4	14.7	14.9	15.1
United States	100.0	100.0	100.0	100.0	100.0

TABLE A-8 Catholic Elementary Schools in U.S.

Year	# of Schools	%	# of Students	%
1970-71	9370		3,355,624	
1971-72	8982	−4.1	3,075,788	−8.3
1972-73	8766	−2.4	2,874,225	−6.6
1973-74	8569	−2.2	2,713,408	−5.6
1974-75	8438	−1.6	2,601,913	−4.3
1975-76	8327	−1.3	2,524,868	−3.0
1976-77	8265	− .7	2,482,656	−1.7
1977-78	8197	− .8	2,420,658	−2.5
1978-79	8155	− .5	2,364,753	−2.4
1979-80	8097	− .7	2,294,004	−3.0
1980-81	8044	− .7	2,269,380	−1.1
1981-82	7996	− .6	2,266,001	− .1

TABLE A-9 Catholic Secondary Schools in U.S.

# of Schools	%	# of Students	%
1982		1,008,355	
1859	−6.2	960,334	−4.8
1790	−3.7	926,936	−3.5
1728	−3.5	907,338	−2.1
1690	−2.2	902,210	− .6
1647	−2.5	889,379	−1.4
1617	−1.8	882,434	− .8
1593	−1.5	867,720	−1.7
1564	−1.9	853,042	−1.7
1540	−1.5	846,047	− .8
1516	−1.6	836,998	−1.1
1498	−1.2	827,868	−1.1

TABLE A-10 Total Catholic Schools in U.S.

Year	# of Schools	%	# of Students	%
1970-71	11,352		4,363,979	
1971-72	10,841	−4.5	4,036,122	−7.5
1972-73	10,556	−2.6	3,801,161	−5.8
1973-74	10,297	−2.5	3,620,746	−4.7
1974-75	10,128	−1.7	3,504,123	−3.3
1975-76	9,974	−1.5	3,414,247	−2.6
1976-77	9,882	− .9	3,365,090	−1.4
1977-78	9,790	− .9	3,288,378	−2.3
1978-79	9,719	− .7	3,217,795	−2.2
1979-80	9,637	− .8	3,140,051	−2.4
1980-81	9,560	− .8	3,106,378	−1.1
1981-82	9,494	− .7	3,093,869	− .4

TABLE A-11 Catholic School Enrollment—by Ethnic Background 1970-71, 1980-81, 1981-82

	1970-71	1980-81	1981-82
Elementary			
Black Americans	172,000	200,300	199,900
Hispanic Americans	177,900	199,300	209,800
Asian Americans	18,300	42,000	45,600
American Indians	18,000	7,300	7,700
All Others	2,969,300	1,820,400	1,803,000
Total	3,355,500	2,269,300	2,266,000
Secondary			
Black Americans	37,500	52,600	49,400
Hispanic Americans	38,600	56,700	51,400
Asian Americans	5,200	10,100	10,200
American Indians	2,400	2,400	2,600
All Others	924,400	715,200	714,200
Total	1,008,100	837,000	827,800
All Schools			
Black Americans	209,500	252,900	249,300
Hispanic Americans	216,500	256,000	261,200
Asian Americans	23,500	52,100	55,800
American Indians	20,400	9,700	10,300
All Others	3,893,700	2,535,600	2,517,200
Total	4,363,600	3,106,300	3,093,800

TABLE A-12 Catholic School Ethnic Enrollment—by Percentages 1970-71, 1980-81, 1981-82

	1970-71	1980-81	1981-82
Elementary			
Black Americans	5.1%	8.8%	8.8%
Hispanic Americans	5.3	8.8	9.3
Asian Americans	0.5	1.9	2.0
American Indians	0.5	0.3	0.3
All Others	88.6	80.2	79.6
Total	100.0%	100.0%	100.0%
Secondary			
Black Americans	3.7%	6.3%	6.0%
Hispanic Americans	3.8	6.8	6.2
Asian Americans	0.5	1.2	1.2
American Indians	0.2	0.3	0.3
All Others	91.8	85.4	86.3
Total	100.0%	100.0%	100.0%
All Schools			
Black Americans	4.8%	8.1%	8.1%
Hispanic Americans	5.0	8.3	8.4
Asian Americans	0.5	1.7	1.8
American Indians	0.5	0.3	0.3
All Others	89.2	81.6	81.4
Total	100.0%	100.0%	100.0%

TABLE A-13 Religious Teachers in Catholic Schools 1970-1982

	Number of Full-Time Sisters						Number of Full-Time Male Religious	
Year	Elementary	%	Secondary	%	Total	%	Total	%
1970-71	52,313		18,930		71,243		9338	
1971-72	47,368	−9.5	17,561	−7.2	64,929	−8.9	8579	−8.1
1972-73	44,020	−7.1	16,045	−8.6	60,065	−7.5	7671	−10.6
1973-74	40,396	−8.2	15,114	−5.8	55,510	−7.6	8067	+5.2
1974-75	37,347	−8.2	13,874	−8.9	51,221	−8.4	7501	−7.5
1975-76	34,750	−7.0	13,028	−6.1	47,778	−6.7	7331	−2.3
1976-77	33,089	−4.8	12,211	−6.3	45,300	−5.2	7151	−2.5
1977-78	30,888	−6.7	11,508	−5.8	42,396	−6.4	6951	−2.8
1978-79	28,453	−8.6	10,616	−8.4	39,069	−8.5	6382	−8.9
1979-80	26,636	−6.4	9,833	−7.4	36,469	−6.7	6052	−5.2
1980-81	24,454	−8.2	9,170	−6.7	33,624	−7.8	5750	−5.0
1981-82	23,289	−4.8	8,738	−4.7	32,027	−4.7	5728	− .4

TABLE A-14 Lay Teachers in Catholic Schools
1970-1982

Year	Elementary	%	Secondary	%	Total	%
1970-71	59,578		26,086		85,664	
1971-72	58,830	−1.3	26,745	+2.5	85,575	− .1
1972-73	60,981	+3.7	27,247	+1.9	88,228	+3.1
1973-74	61,757	+1.3	28,549	+4.8	90,306	+2.4
1974-75	62,012	+ .4	29,445	+3.1	91,457	+1.3
1975-76	63,873	+3.0	30,263	+2.8	94,136	+2.9
1976-77	66,134	+3.5	31,994	+5.7	98,128	+4.2
1977-78	68,242	+3.2	33,066	+3.4	101,308	+3.2
1978-79	69,584	+2.0	32,913	− .5	102,497	+1.2
1979-80	70,331	+1.1	34,106	+3.6	104,437	+1.9
1980-81	71,841	+2.1	34,562	+1.3	106,403	+1.9
1981-82	73,031	+1.7	35,699	+3.3	108,730	+2.2